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ANTI-SLAVERY BUGLE.

"NO UNION WITH SLAVEHOLDERS."

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CIRCUIT COURT---Saturday.

Judge Edmunds presiding.

In the matter of George Kirk, a fugitive slave.

When this boy was before me on a former occasion, no principle of law was involved, but mainly a question of fact, arrising out of a return. On the present occasion it is quite otherwise. The question now presented is the constitutionality, and consequently, the validity of a statute of our State.

It is not from any choice on my part, that I am called upon to consider this question. If my wishes had been consulted, the case would have remained with the Mayor until he had decided it, and even then, I should have been much better pleased if the review of his decision had been committed to some functionary whose other duties would have allowed him more leisure than I can command to examine it. But the party had a right to bring the matter at once before me; under our statute, I was bound to allow the writ of Habeas Corpus, even if I had been fully convinced of the legality of the imprisonment; and the return made to the writ necessarily raising the question to which I have alluded, it becomes my duty to consider and decide it, a duty from which I am not at liberty to shrink, and which I hope I may be able to discharge without partaking of the excitement which has surrounded the question from the beginning.

It is conceded on the record that George is a slave, owing service to a master in Georgia; that without the consent of his owner, and without the knowledge of the officers or owners of the vessel, he concealed himself on board the brig Mobile, in the port of Savannah, for the purpose of securing a passage to New York; that his being on board was not discovered by the officers of the brig until they had been at sea two days on their return voyage, and had got without the territoty of Georgia: that as soon as he was discovered, he was arrested and confined until his arrival in this port, and that on his arrival, the captain took him before the Mayor, to the end that he might obtain from the Mayor a certificate which should warrant him in returning the boy to the port of Savannah; that the owner of the slave does not demand him under the constitution and laws of the United States, but he is demanded by the claimant, simply by virtue of his station as master of the vessel, and by virtue of a provision of our statutes.

Such are the facts of this case. The law applicable to it, is to be found in §151, Rev. Stat. 659, which enacts that whenever any person of color, owing labor or service in any other part of the United States, shall secrete himself on board of a vessel lying in any port or harbor of such State, and shall be brought into this State in such vessel, the captain or commander thereof may seize such person of color, and take him before the Mayor or Recorder of the city of New York. The officer before whom such person shall be brought, shall inquire into the circumstances, and if it appear, upon proper testimony, that such person of color owes service or labor in any other State and that he did secrete himself on board of such vessel without the knowledge or consent of the captain or commander thereof, and that by so doing he subjected such captain to any penalty; such officer shall furnish a cetificate thereof to such captain or commander, which shall be a sufficient warrant to him to carry or send such person of color to the port or place from which he was so brought as aforesaid.

It must constantly be borne in mind that the question before us does not grow out of, nor is it in any way connected with an attempt on the part of the owner of the slave to enforce his rights under the Constitution of the United States and the law of Congress of 1793, but arises solely out of a State statute, which authorizes another person, in no respect connected with the owner of the slave, nor acting by his authority, to retransport him from our territory to the place where he had been held in bondage, and where again he may be returned to bondage.

In other words, while the Constitution of the United States gives to the party to whom the service or the labor may be due, the right to reclaim his servant, and the law of Congress extends that right to the agent or attorney of such party, it is claimed that the State Legislature has a right to interpose and extend the right to a third person, not acting for or by authority of the owner, but merely because he was the commander of a vessel on which the slave may have concealed himself, and because by such concealment, the commander may have become liable to a penalty.

Such is the authority which the Mayor has been called upon to exercise, and which it is insisted has not been, and cannot be conferred upon him by the State Legislature.

Two objections are raised to this claim of authority.

1. That the provision of the Revised Statutes authorizing the proceeding, has been virtually repealed by an act of our Legislature, passed in 1840.

2. That if it has not been repealed, it is repugnant to the Constitution of the United States, and therefore inoperative and void.

The conclusion to which I have arrived on this point renders an examination of the first unnecessary.

The section of the Revised Statutes under consideration is part of Title VII, of chap. 20 of the First Part, which is entitled, 'Of the importation into this State of persons held in slavery, of their exportation, of their services, and prohibiting their sale;' and is a Revision of the Act of 1817, entitled an 'An act relative to slaves and servants."

The 30th section of the act of 1817, which contains the provision which has been incorporated into this 15th section of the Revised Statutes, is preceded by a recital that 'whereas persons of color owing service or labor in other States, sometimes secrete themselves on board of vessels while such vessels are lying in the ports or harbors of other States, and thereby subjecct the commanders thereof to heavy fines and penalties.' And it is worthy of observation that the act of 1817, as well as this title of the Revised Statutes, aims at prohibiting the exportation as well as the importation of slaves, and that while the act of 1817 abolishes slavery after the 4th of July, 1827, the Revised Statutes declare that every person born in this State as a slave, except as authorized by this Title, shall be free.

It may well be questioned whether, as this slave was brought into this State in a manner not authorised by the Revised Statutes, he did not thereby, under our law, become *ipso facto* free, and whether this proceeding before the Mayor is not, therefore, in effect, a proceeding to carry a free citizen into bondage. But I do not consider that point, as it was not raised before me in the argument, was not discussed, and is not necessary to the decision of the question before me.

The broad question discussed, and which I am called upon to decide, is, whether our State Legislature have authority to pass this law.

The point has never, as far as I can learn, been decided, or even agitated in our State, and it is presented to me not only as a new one, but in the imposing form of requiring from me a decision that a law of our State is repugnant to the constitution of the United States, and therefore void. Fully aware of the diffidence with which courts should always entertain such questions, I approach this with all the caution becoming the gravity of the case, yet with a lively sense of what is due to personal liberty and the fraternal relations existing among the members of the Union.

As I have already mentioned, the statute under consideration was first enacted in 1817, and was subsequently re-enacted and went into effect as part of the revised statutes, in 1830. In 1834, the Supreme Court of this this State, in Jack *vs.* Martin, 12 Wend, 311, held that the law of Congress, in relation to fugitive slaves, was supreme and paramount from necessity—that so far as the States are concerned, the power, when thus exercised, is exhausted, and though the States might have desired a different legislation on the subject, they cannot amend, qualify, or in any manner alter it—that though the act of the State might not be in direct repugnance to the legislation of Congress, it does not follow that it is not in legal effect: that if they correspond in every respect, then the latter is idle and inoperative; if they differ, they must, in the nature of things, oppose each other so far as they do differ; that a fair interpretation of the terms in which the provision of the Constitution is expressed, prohibits the States from legislating upon the question involving the owner's right to this species of labor; and that while the law of Congress, thus passed, exists, the power of the States is suspended, and, for the time, is as inoperative as if it had never existed.

The case of Jack *vs.* Martin, was carried to our Court for the correction of errors, and the judgment of the Supreme Court was affirmed. Though the reasons given for the decision in the Court of last Resort, as reported in 14 Wendell 507, differ from those given in the Court below, the positions of the Supreme Court, as I have extracted them, were in no respect disturbed, but have ever since remained and are now the law of the land, governing the Courts and citizens of this State.

In 1842, the Supreme Court of the United States in Prigg *vs.* Pennsylvania 16, Peters 539, had the same question before them. It arose out of various statutes which that State as well as New York and other northern States, had, from time to time, been enacting on the subject of slavery, and which contained among other things, provisions very like ours in regard to slaves who had absconded from other States.

Judge Story, in delivering the opinion of the Court, declares that the law of Congress may be truly said to cover the whole ground of the Constitution, not because it exhausts the remedies which may be modes of attaining the object which Congress have as yet deemed expedient or proper to meet the exigencies of the Constitution. And he adds:

If this be so, then it would seem, upon just principles of construction, that the legislation of Congress must supercede all State legislation upon the same subject, and, by necessary implication, prohibit it. For, if Congress have a constitutional power to regulate a particular subject, and they do actually regulate it in a given manner and in a certain form, it cannot be that the State Legislatures have a right to interfere, and, as it were by way of compliment to the legislation of Congress, to prescribe additional regulations, and what they may deem auxiliary provisions for the same purpose. In such a case, the legislation of Congress, in what it does prescribe, manifestly indicates that it does not intend that there shall be any further legislation to act upon the subject matter. This doctrine was fully recognised by the Court, in Houston *vs.* More, 5 Wheat, 1, where it was expressly held that where Congress have exercised a power over a particular subject given them by the Constitution, it is not competent for State legislation to add to the provisions of Congress upon that subject.

This is the supreme law of the land, which I am bound to obey, and is applicable to the case before me in this aspect, that while Congress, in the exercise of its constitutional power over fugitives from service, has given the right to retake and reconvey them to the place of service, to the party to whom the service is due, his agent or attorney, the State legislation adds to the provision of Congress on that subject by conferring to power of recapture and re-conveyance upon the commander of a vessel, on board of which the fugitive may have concealed himself.

If it may add, may it not diminish? And if State legislation once begins, where it is to end, and what bounds are to be set to it, but State discretion? Well, indeed, did our Supreme Court repudiate the idea that the framers of the Constitution intended to leave the regulation of this subject to the States, when the provision itself obviously sprung out of their fears of partial and unjust legislation by the States in respect to it.

While this construction of the Constitution—though recent in its promulgation, yet old as the instrument itself, was conceded on all hands during the argument before me, it was contended that our statute did not fall within its destroying influence, because it was only a police regulation, and therefore legitimately within the scope of State authority.

In 16 Peters 625, Judge Story qualifies the decision of the Supreme Court of the United States, by saying that they were not to be understood in any manner to doubt or interfere with, the police power belonging to the States, *in virtue* of their general sovereignity. That police power extends over all subjects within the territorial limits of the States, and is distinguishable from the right and duty secured by the provision of the Constitution under consideration.

It becomes therefore material to enquire what is the police power here alluded to, and does our statute justly and properly fall within its scope?

In 16 Peters, the same learned Judge speaks of this power as conferring full jurisdiction on the States to arrest and restrain runaway slaves, and remove them from their borders and otherwise to secure themselves against their depredations and evil example, as certainly they may do in cases of idlers, vagabonds and paupers. The rights of the owners of fugitive slaves are in no just sense interfered with or regulated by such a course; and in many cases, the operations of this police power although designed essentially for other purposes, for the protection, safety and peace of the State, may essentially promote and aid the interests of the owners. But such regulations can never be permitted to interfere with or obstruct the just rights of the owner to reclaim his slave, or with the remedies prescribed by Congress to aid and enforce the same.

In New York *vs.* Milne, 11. Peters, 139, Mr. Justice Barbour, in delivering the opinion of the Court, applies this test to determine the nature of the power. Did it belong to the state before the adoption of the Constitution? Has it been taken from the states and given to Congress? Or does it fall within that immense mass of legislation which embraces every thing *within the territory* of a state not surrendered to the general government? And the power then under consideration was held to be of that 'mass,' because its place of operation was within the territory and therefore within the jurisdiction of the state; because the person on whom it operates was found within the same territory and jurisdiction; because the persons for whose benefit it was passed were the people of the state; because the measure was one appertaining to the well ordered police for the protection of that people, and because the means used were just, natural and appropriate to those ends.

Complaint was made during the argument that this police power was exceedingly vague, uncertain and undefinable, and hence, I suppose, an inference was to be deduced that I ought to regard the claim of power with little favor at least. In the very nature of things it must be difficult, in few, or perhaps in many words, to define the power; for it comprehends an immense mass of legislation, inspection laws, quarantine laws, health laws, internal commerce, roads, ferries, &c., &c.

Yet, immense as is this mass, and various as are the interests embraced in and affected by it, it seems to me that the rules laid down by the Supreme Court of the United States, as I have already quoted them and the tests which they provide, are plain and simple and easy to be understood, and in their application to this case entirely decisive and satisfactory in the result to which they lead us.

To apply first, the rules given us in the case of Prigg, in 16 Peters.

The police power 'extends over all subjects within the territorial limits of the state,' yet our statute does not confine its operation within our limits: but provides, in case the fugitive is from another state, for the return of the fugitive back to the place whence he fled.

We 'may remove slaves from our borders to secure ourselves against their depredations.' To transport the slave to Canada or Connecticut would effect this purpose, yet that is not allowed by our statute. He must in compliance with its command, be returned only to his place of bondage.

'The rights of the owners are not to be interfered with or regulated.'

Yet what is a compulsory return of the slave, with or without his owner's consent, to the place whence he fled, but an interference with, or regulation of, the master's right to control his movements and govern his person?

The state regulation is, 'not to interfere with the remedy prescribed by Congress.'—Congress has limited the power of reception to the owner, his agent or attorney, but our state law has removed that limitation. Congress has protected the rights of the owner, by securing the reclamation to him and those appointed by him, yet our statute gives to the commander of the vessel the power of transporting the slave beyond even the reach of the owner.

Such is the result of the rule furnished us by Judge Story. The application of Judge Barbour's tests will be found equally satisfactory and conclusive.

Is this power exercised in this statute one 'embracing a matter within the territory of the state, not surrendered to the government, and which can be most advantageously exercised by the state?' It cannot be most advantageously exercised by the State. It cannot, indeed, be exercised at all without the consent of the state from which the slave fled. Suppose that any slave state should forbid the return to its territory of a fugitive slave, could our law commanding his return be enforced? It could be enforced only by the national government, and therefore the power has been surrendered by the states to the general government. Such is the conclusion of our Supreme Court and the Supreme Court of the United States. Not an element, then, of Judge Barbour's definition is left to apply to this statute.

But to proceed with his tests:

We are to look at the place of its operation to see that the statute operates within the territory of New York; yet the main object of this statute plainly is, not the removal of the slave from our borders, but his return to the place whence he fled, involving of necessity the operation of our statute, without our territory and without our jurisdiction. Could it be more so if it provided that every vagrant arrested in our streets should be transported to, and abandoned in, the streets of Savannah?

We are next to look at the *person* on whom it operates, to see that he is within the same territory and jurisdiction; yet this statute must, of necessity, operate both on the slave and the commander of the vessel more out of the state than in it.

We are next to look upon the persons for whose benefit it was passed, to see that they are the people of our state. Yet this statute does not confine the power of re-caption to the commanders of vessels, being citizens—it confers it on all commanders, reside where they may. And it is far from being limited to those for whose protection and welfare, in the language of Judge Barbour, our legislature is bound in duty to provide.

We are next to turn our attention to the purpose to be attained, to see that it is to secure that very protection and provide for that very welfare. The argument is that this statute prohibits the removal of slaves from our territory by highly penal enactments, and surely if the welfare of our citizens and their security from the evil example of slavery were the object in view, it could be attained as well and far more easily by transporting the slave to a free state, which it prohibits, than to a slave state, which it absolutely commands.

And lastly, we are to examine the means by which these ends are to be attained, so that they bear a just, natural, and appropriate relation to those ends. There is no special pleading, no refinement of reasoning that can disguise from a common understanding the fact that the whole object of the statute was, to allow the commander of a vessel to protect himself by retaking and returning the fugitive, and the means used, namely, the examination and the adjudication by the Mayor, and his certificate, were natural and appropriate to that end, and to none other. If any other end had been in view—if the protection of our people at large had been aimed at—there would have been something compulsory in the law, something rendering it obligatory on the captain to afford us the desired evidence. If he please, he may destroy, or, after retaking, if he please, he may return the slave to the place whence he fled. If the captain should chance not to be a citizen of this State, it would be difficult to discover how it could benefit this State, yet under no circumstances would it be difficult to discover how it could benefit the owner to have his fugitive servant placed again within his reach. In every aspect in which I view this statute, I cannot help regarding it as intended and calculated to aid in returning a fugitive slave to his master: and it seems to me that the claimant in this case and his counsel have so understood the law, and have acted accordingly. Else why was the boy confined on board the vessel after her arrival here? Why does the captain plead his obligations to the laws of Georgia, when those laws compel him him to return the boy to his owner? Or why, when George was making every effort, with the assistance of numerous friends, to escape from the State, did the captain invoke the aid of the police to arrest those efforts: and why does he now press this claim, but that he may do that which the Constitution and laws of the United States declare shall be done only by the party to whom the service is due, or his agent or attorney? I do not allude to these considerations for the purpose of even implying a censure upon the commander of the vessel or her owner, but solely with a view of drawing from his acts and those of his very respectable counsel, the consolation justly flowing, that he and they do in effect and from necessity understand our statute precisely as I do, namely, in the language of the U. S. Supreme Court, as by way of complement to the Legislation of Congress, prescribing additional regulations, and what they deem, auxiliary provisions for the same purpose.

It must have occurred to all who have given this subject much consideration, as it has to me, to observe the extreme watchfulness with which this provision of our national constitution has been regarded by our highest courts. It is not worth my while to pause and inquire into the cause or the propriety of this. It is enough to know that whenever any State legislation, attempting to intermeddle with the question, has come before our highest courts, it has without ceremony been swept from the statute book. Our statute regulating and controlling the master's right of reclamation, and allowing to the alleged slave the benefit of the writ of *homine replegiando*, fell before the decision of our Supreme Court in Jack's case. The laws of Pennsylvania, running through a period from 1780 to 1826, and containing a provision like that now under my review, were overturned by the Supreme Court of the United States in Prigg's case; and I only discharge my duty—obey, indeed, merely one of its plainest and most simple dictates—by declaring that the rule of law thus laid down by the highest judicial tribunals in the country, and whose declarations I am bound to respect and to enforce, is applicable to the statute in question, and being applicable, renders the statute null and void, and the arrest and detention of Kirk under it, improper.

It will be observed that I have omitted to discuss many considerations which were pressed upon me during the argument. The view which I have taken of the case rendered their discussion unnecessary, but I will briefly allude to one topic, because, if the danger apprehended were to ensue, it would be the only cause of regret which I should experience growing out of this case. I allude to the penalty which it is averred may fall upon the captain in case of his return to Georgia. I cannot persuade myself that there is any cause for fear.

The slave was concealed on board his vessel without his knowledge or consent. He was not discovered until the limits of Georgia had been passed, and to have returned then to Savannah would not only have vitiated the captain's insurance, but rendered him liable to an action to the boy; and since his arrival in this port, he has resorted to every means which our law allows to return him to his place of servitude. And if he shall be finally defeated in his attempts, it will not be from any want of effort on his part, but from a determination on the part of the authorities of this State, to avoid State usurpation, and to maintain the Constitution as it has been interpreted by the highest tribunals in the country. It cannot be that under such circumstances, he can have any thing to fear from the penal enactments of Georgia.

If, however, contrary to all just calculation, those fears should yet be realized, our regard for the individual, may not warp the law from its uprightness, though it may well excite our regrets that its integrity cannot be maintained without unmerited suffering. This boy must at all events be discharged; the law allows it, and the court awards it.

Judge Edmonds's Decision.

In the recent case in New York the fugitive after being once discharged from the custody of the captain, on the ground that he had no authority to act as the agent of the master, was seized again by virtue of a statute of the State which enacts—

"That whenever any person of color, owing labor or service in any other part of the United States, shall secrete himself on board of a vessel lying in any port or harbor of such State, and shall be brought into this State in such vessel, the captain or commander thereof shall seize such person of color and take him before the Mayor or Recorder of the city of New York. The officer before whom such person shall be brought, shall inquire into the circumstances, and if it appear, upon proper testimony, that such person of color owes service or labor in any other State, and that he did secrete himself on board of such vessel without the knowledge or consent of the captain or commander thereof, and that by so doing he subjected such captain to any penalty, such officer shall furnish a certificate thereof to such captain or commander, which shall be a sufficient warrant to him to carry or send such person of color to the port or place from which he was so brought as aforesaid."

contrary to the Constitution of the United States, on the ground of the Prigg case, which decides that as by the Constitution Congress is vested with exclusive power over the whole subject of the reclamation of fugitives from slavery, any similar power in the States is prohibited by a necessary implication.—This decision makes an exception to the generality of its exclusion of all State power, in favor of mere police regulations. The counsel for the captain labored hard to make it appear that this New York statute fell within the meaning of that phrase; but Judge Edmonds' reasoning on that point is perfectly satisfactory. He showed beyond any doubt that the object of the law was to provide for the return of the slave to his master, and in that way, to save the master harmless from the penalties in the States from which he might have escaped.

The Constitution of the U. States secures to every person to whom another may owe labor or service according to the laws of his State, the right of having that person, if he should escape from the State in which it is owing, delivered to him, notwithstanding any laws in the State to which he may have fled.—We claim that the only right of legislation on this subject, is in the States by their original sovereignty. The Constitution confers no exclusive right of legislation any where, upon Congress none at all. It only operates as a restriction upon the acknowledged sovereign right of legislation possessed by the States; and restricts it only so far, as its exercise may tend to defeat the constitutional right of the master to secure the services of a fugitive from labor or service due. Within that limit the States have the exclusive right of legislation; and the question whether the statute of New York of 1817 is contrary to the Constitution of the United States, depends upon whether it transgresses this limit. It certainly was not intended to. It is calculated rather to strengthen the right of the master, than to throw obstacles in his way. It was passed for his benefit, not for his detriment.

But another question arises. *Is it not* contrary to the Constitution of the State of New York? That instrument contains broad guaranties of personal rights to every individual. New York is a free State. Liberty is the law of the land. No slave can exist upon her soil. Its touch dissolves his chains. And its legislature have no power to change this. It is a part of the supreme and fundamental law. It derives its existence and authority from a power superior to the legislature; a power which created the legislature, and gave it all the authority it has. The legislature has no power to limit the right of liberty. Every attempt on its part to do it, must be unavailing. Every law aiming to do it, is unconstitutional, contrary to the fundamental law of the land. It is on this ground, that the law, under which the captain of the vessel undertook to secure George Kirk, is null and void. Judge Edmonds did not, as we have seen, put it upon this ground. The position was not taken, but it occurred to him, and he intimates his opinion of its soundness. He says:—

"It may well be questioned whether, as this slave was brought into this State in a manner not authorized by the Revised Statutes, he did not thereby, under our law, become *ipso facto*, free, and whether this proceeding before the Mayor is not, therefore, in effect, a proceeding to carry a free citizen into bondage. But I do not consider that point, as it was not raised before me in the argument, was not discussed, and is not necessary to the decision of the question before me."

We think this the only true and proper ground of the unconstitutionality of the law in question; the universality of the law of freedom in the free States, with the saving of the constitutional right of the person to whom service or labor is owed, to claim and secure the fugitive owing it. This leaves the mode of proving and establishing the claim and effecting the delivery, entirely to the discretion of the respective States. None of them with all their pro-slavery spirit, could pass a law containing less security for freedom, than the subsisting law of 1793. We would have been glad to have seen the ground we have maintained, and intimated by Judge Edmonds, established by decisions. It would teach our legislatures and their slaveholding allies, for whose interests they have been most especially solicitous, that they were constituted not as the watch dogs of slave-catchers, but as the guardians and trustees of the sacred principles of freedom. We are a firm believer in States' Rights; and not only in States' Rights but their necessary co-relative, States' Duties; in the duty of the State, to watch over and guard its free institutions; to cherish and foster the spirit of liberty; to promote and reverence the principles of political equality; to preserve and perpetuate the doctrines of Democratic Republicanism; to protect the citizen in all his rights; to shield every individual within its jurisdiction from wrong and oppression; to regard and defend the smallest right of the meanest and poorest of its inhabitants, as dear as its own honor; to assert the inviolability of its soil and the perfect sovereignty of its laws; to guarantee perfect toleration of all peculiarities, and perfect political equality of all that are subject to it; and to secure to every individual, who contributes to its support or owes it obedience, of whatever color, clime, or creed, the most unlimited equality of opportunity, to fulfil his destiny as a man.—*Herald & Philanthropist.*

Correspondence of the Buffalo Daily Express.

LOUISVILLE, Ky., April, 29, 1846.

Up to this time, I had not been able to comprehend that the fine-looking, intelligent men and women of color that I saw about me were chattels, the subjects of trade and barter, like my horse or my cow, but a public sale of slaves enabled me to comprehend the painful reality. A. B. had died, leaving certain debts to be paid by his administrators, and his stock of boys and girls (slaves) were brought to [illegible] for sale. Jack is produced and offered for sale. The sheriff says, "Gentlemen, the terms of this sale are cash. I offer you this boy Jack—he is warranted sound and in good health; he is docile and ingenious; he is of good disposition; was very devoted to his late master; once saved his master's life while drowning, at his own risk; can't bear an Abolitionist. (A laugh.) How much am I offered for the boy Jack? Jack, how old are you?" "I reckon, massa, twenty-two or twenty-five years old—don't know exactly." The sheriff says, speaking to his mother, "Snow-ball, how old is Jack?" "Reckon twenty, massa." "Well, Jack is from twenty to twenty-five years of age. How much is bid? $200, 200, 200, 225, 225, 250, 250. Jack is a professor of religion. (300 by two bidders.)—Religion sells high! 300, 300—Jack has no education—can't read or write; 350. Ignorance sells at the same price! 350, 350, 375, 400, 425, 430, 435, 440, 440, 440. Do I hear no more?—last call; bid quick, or gone.—Gone." Jack is knocked off to a man with a broad hat who wore a heavy gold chain across his bosom, a handsome bowie knife in his vest, and carries a huge cane in his hand.

During this dreadful scene, Jack's mother and sister stand by, awaiting their turn.—Need I say to humane readers, that they were overwhelmed in grief and drowned in tears? Jack watched the bidding as intently as the victim would the knife that was either to sever his bonds, or send him to the other world. When a man bid who was known to be a kind master, his face would light up with joy; and a bid from a different quarter would cover his face with an expression of anguish that must be seen to be appreciated. When he was struck off, he turned pale and sunk upon the ground the very picture of despair. I thought I could see beneath that dark skin a white soul wrung by mortal agony. He had been purchased by a slave-dealer, who bought and sold men, women, and children, to the sugar planters of Louisiana for gain. His new master seized him by the collar and dragged him away to jail, shaking his cane over his head and swearing, as only a slave-dealer can swear, that he would load him with irons and cure him of the hysterics. The sister, a comely female of nineteen years of age, was next offered, and sold, I believe, to a kind master. The mother was then offered for sale on time, for anybody's note without endorsement. She was sixty-five years of age, or more. She was a woman, and a mother, and a Christian, and her head was white with the blossoms of the grave. "The almond-tree had begun to flourish, and the grass-hoppers had become a burden;" and there were no bidders. God spare me from another such sight.

Southern Fashions.—At Madison, Geo., on the 28th ult., Mr. C. W. Williams, builder of a depot for the Georgia railroad at that place, attacked a policeman named Elias Maddox with a bowie knife, for having whipped a free negro working for Williams. Maddox having received a wound in his neck, drew a revolving pistol and shot Williams three times, killing him on the spot, and then gave himself up to the authorities.

A couple of sailors, in a street fight at New Orleans, injured each other so severely that both are expected to die. Of course they go to their graves "honorably."

COMMUNICATIONS.

"Wesleyan Consistency," Again.

"While many of the Wesleyans within the bounds of Allegheny Conference, would shrink back with horror from the act of legalizing slavery, they do, we believe, fellowship those as Christians, who do legalize it; and while the larger portion of their Meeting Houses are open to the slave in the person of his representative and advocate, *two* Houses at least, within the bounds of said conference, are closed, viz: the Meeting House at Mesopotamia and at Cuyahoga Falls. Quite recently, we are informed, the doors of their house at the Falls were closed against our friends Leffingwell and Bassett."

The above is from the Anti-Slavery Bugle of Nov. 27th. Now, Mr. Editor, all we ask so far as we are concerned at the Falls, is, to have the matter appear in a clear light. The Wesleyan Church at Cuyahoga Falls *has not* been closed against the advocates of the slave, or the slave either; as both have occupied the house, and can always occupy it to plead the cause of the oppressed; but the friends do not think it always advisable to open the house, and get up a meeting for every person that comes along. We have already been injured by introducing those on to the Anti-Slavery platform, who were not qualified to do justice to the cause of humanity. True, my friends Leffingwell and Bassett, sent an appointment here for Saturday evening and Sunday. The Wesleyans having three services on Sunday, their house *was not asked for*; and further, Mr. S. B. Turner volunteered to supply a house and procure a congregation, and wrote to my friend Leffingwell to that effect. The Lyceum building in this village is open for all such meetings, and Mr. Turner procured that for them. The Wesleyans are willing to open their house always to those who can do honor to the cause of the oppressed.

I personally urged upon my friend Leffingwell, to come down to our Anti-Slavery Meetings, and give us his views, and if we are not so far advanced as we should be, let us have the light.

Yours for Humanity.
I. C. PENDLETON.
Cuyahoga Falls, Nov. 30th, 1846.

EDITORS OF THE BUGLE:—

In your notice of the death of N. P. Rogers, you ascribe his peculiarity to partial insanity. It seems to me that after N. P. Rogers had endured the bitter and malignant persecutions waged against him by those who claim to be only orthodox anti-slavery, the Bugle might have been better employed, now he has gone forever to rest, than in reiterating that old, stale, worn out charge of insanity—a charge to which pro-slavery and orthodoxy have ever resorted, when destitute of argument, in their vain attempt to put down liberty and the spirit of free inquiry. Do P. Rogers will suffer by this unfavorable notice of him. Far from it. That man who will believe, on the mere *ipse dixit* of an anti-slavery editor, (and I have great respect for them,) that N. P. Rogers was insane, and therefore reject the sublime truths which he announced, without examining the grounds on which such a charge rests, is incapable of perceiving the elevated position this excellent man occupied previous to his death; and is therefore not much to be regarded. And he who examines before he decides, will, most probably, arrive at a very different conclusion. I understand N. P. Rogers' peculiarity to be nothing else than carrying out, in logical consistency, the principles which he, in common with other abolitionists, held. And to charge *him* with insanity, is to charge all who hold the same views with insanity, amongst whom are many subscribers and readers of your own Bugle. That same spirit of opposition to organized action and *boardly* control, which furnish you evidence of Rogers' insanity, was strongly manifested by many of the best spirits that convened at your late Annual Anti-Slavery gathering at New Garden. And you, my friends, suffer me to suggest, if you do not wish to be left in the rear of the Anti-Slavery host, you had better doff your present sectarian habiliments, and enrobe yourselves in the cast-off garments of N. P. Rogers.

Now friends, you have given us your opinion, and without calling in question your right to that opinion, or wishing to "pick a quarrel" with you, I have freely given mine. Respectfully,

W. E. LUKENS.

Incontrovertible facts which prove the Church Infidel.

The Church has signed her own death warrant. Out of her own mouth will she be judged.

In the first place, she has professed faith in God. Now to have faith, is to have confidence in him under all circumstances, and in all situations. In the second place, she has acknowledged slavery to be a sin in all its bearings and movements. In the third place, she has echoed her voice that it was not safe to put it away for fear of the consequences; having no confidence in him who ordained the right and takes care of consequences; and according to her theory, it is not safe to do right. But he who ordained the right made it safe to practice it. But she says slavery is a sin, and it is not safe to put it away, thus charging heaven with a libel, which proves her infidel in the extreme.—Out of this dilemma she may extricate herself if she can.

Yours in the cause of freedom,

N. A. M. E.

ANTI-SLAVERY BUGLE.

SALEM, DECEMBER 4, 1846.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—*Edmund Burke.*

☞ Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

Anti-Slavery Meetings.

B. S and J. ELIZABETH JONES will hold Anti-Slavery meetings at

New Lyme, Ashtabula Co., Saturday, the 5th of December.

Austinburg, Ashtabula Co., Sunday, the 6th.

Unionville, Lake County, Tuesday, the 8th.

Montville, Geauga Co., Thursday and Friday, the 10th and 11th.

Chardon, Geauga Co., Saturday and Sunday, the 12th and 13th.

Munson, Geauga Co., Tuesday and Wednesday, the 15th and 16th.

Kirtland, Lake Co., on Thursday and Friday the 17th and 18th.

Painesville, Lake Co., Saturday and Sunday, the 19th and 20th.

All of the above meetings will be held in the afternoons and evenings of the days mentioned commencing at 1 o'clock, except those at Edinburg, Ravenna, and Mecca, which will commence in the evening, and continue thro' the following afternoon and evening, and if the friends at Mecca desire it, a meeting will also be held there on Sunday forenoon.

Will the friends of the cause please make all necessary arrangements for the above appointments; and as the speakers have no mode of conveyance of their own, they will be obliged to depend on the kindness of the friends of the cause to carry them to the places of their appointment.

SAML. BROOKE,
General Agent.

REFORMERS---CONSERVATISM.

Dr. Bailey once truly said:

"New movements in the world of mind and morals, must produce and form their own men, who in their turn become representatives of a new order of things, to innovation upon which they will be as much opposed, as are the leaders of the existing state of society opposed to present innovation.

It is the *race*, not the *individual*, that is indefinitely progressive."

In what age, we would ask, have the leaders of reform come from among the leading influences? It is from the people that they have come up, and it is to the people that reformers must carry their cause.

The Abolitionists—ancients & moderns. They disturbed the wicked slumbers of oppressors, both in church and state. They once bore a strong testimony against slavery, but as time rolled along, the succeeding generations would look back; and, as the Jews of old had Abraham for their father, so the Quakers, refering to what ancient Friends had been and done, would pride themselves with being their descendants, and arrogate to themselves their virtues: but "new occasions teach new duties," and the question of immediate emancipation was sprung upon the people; more light was shed upon the subject of our relations to slavery; it was shown that even the Quakers had further duties to perform.—When lo! it was found that they could not be moved one step out of the ring they traversed, as marked out for them by their fathers; that they would go round and round in the same circle, and that they were essentially and thoroughly conservative, and we may safely say, that greater hostility has nowhere been met with to the Anti-slavery enterprise, which is based upon the principles of immediate emancipation, than among the leading influences in the Quaker sect.

We do not find any of the large denominations of professed Christians in this country, taking Anti-slavery ground, though the people are in some instances moved. Some have seceded from their churches, and taken Anti-slavery ground, or established other churches upon Anti-slavery principles.

We must look to the people to rescue christianity from the reproach cast upon it by slaveholding churches, and professors; we must look to the people to desert those rotten fabrics, those 'foolish works of foolish builders,' stained with the blood of the slave. We must look to the people to leave those brotherhoods of thieves, where men-stealers are ordained ministers and sent forth to preach, not the Gospel of Christ, but a slaveholding religion. We must look to the people to vindicate Christianity, and build up the church of Christ, where the gospel will be preached to the poor, where teachers will preach deliverance to the captive, the restoring of sight to the blind, the setting at liberty them that are bruised. If we look to the leading influences—the *D. D.*, the *Right Rev.*, we will look in vain. Neither can we look to our colleges to send forth a benign reforming influence.

Among the ministry in Northern Ohio, who are they who stand fearlessly forth and on the principle of 'No union with slaveholders' plead the cause of the slave? They are not your D. D.s or the professors in your colleges, but they are such men as Elder Caleb Green, who is constantly and fiercely assaulted by the Baptist church, such men as J. W. Walker, who meets with a violent opposition from all those who would preserve things as they are. Has not the M. E. Church, controlled by leaders, enjoined silence upon its subordinate preachers, on the slave question? But it is not our purpose to dwell longer at present on the church influences, but to refer to others, that have their weight also, in preventing the people from taking true grounds on the slave question.

Brutus, when he sacrificed his best friend, said, "Not that I loved Cæsar less, but that I loved Rome more." Christ enjoined upon us to love God and his law supremely. He also said, "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."

If we love the bubble reputation, popularity with wrong doers, property, parties, sects, friendships, even life itself, or a glorious union with slaveholders, better than the true and the right, we will sacrifice the right for these, because we love them better than the right, and by many, for these the interests and rights of the slave are sacrificed.

If the people would but free themselves from their leading strings, by which they are bound by priest and politician, and act as though they felt themselves to be men and women—men and women willing to part with reputation, popularity, property, parties and sects, slaveholding churches, and a glorious union with slaveholders, for the sake of the true and the right; if those who profess to be Anti-slavery, and who are largely controlled by Anti-slavery feeling, would do this, in our opinion there are enough of them to consumate the work of emancipation in a short time. We can readily bring ourself to believe that there is much truth, in most instances, in the oft repeated declaration, "I am opposed to slavery;" but there is generally something in the way which prevents their opposition from being felt.

If we are attached to anything that is in fact an obstacle to emancipation—so much attached that we will not cast it aside, our opposition to slavery is neutralized, for the obstacle will be preserved and the opposition not be felt. If we aim a shaft at a target, and something intervenes between us and the mark, which intercepts that shaft in its flight, the mark will not be reached, until the opposing obstacle be removed.

If we are opposed to slavery, and love a party, sect, or anything else that stands between us and emancipation—that is, the antagonists of the slave's cause; and if we are unwilling to remove the party, sect, &c., out of the way, that opposition to slavery will be impotent to effect anything for the slave's redemption. The common sense of every one teaches him that if we are more friendly to that which prevents emancipation, than we are to the [illegible] pine in his bonds.

There are slaveholders possessed of much Anti-slavery feeling, but whose dread of public sentiment prevents them from giving liberty to their slaves; but what avail is their opposition to slavery, so long as public sentiment, or anything else, prevents them from emancipating their slaves?

There is a conservatism which would not so much preserve the existence of slavery itself, but which clings to, and keeps in existence, those obstacles to emancipation, that alone prevent the abolition of slavery.

S.

Judge Edmunds' Decision.

THE HERALD AND PHILANTHROPIST'S COMMENTS THEREON.

Our first page this week is principally occupied with Judge Edmunds' decision, together with the editorial from the Herald and Philanthropist, reviewing that decision.

We regard both of these documents of sufficient importance to occupy the space they do, and especially do we commend the views of the editor of the Herald and Philanthropist to the careful attention and consideration of the reader.

Perhaps it is generally known to the readers of the Bugle, that some time back, in its contests with whig and democrat, the Liberty party laid down the broad principle, that "we must not do evil that good may come of it;" and that this principle was regarded by many of the members of that party, as the Gibraltar of their defense. Especially did they contend for it, when the whigs called upon them to vote for Henry Clay, to prevent the annexation of Texas, and an extension of slavery. It was then maintained by Liberty party men, that to vote for Henry Clay was to do an evil act; and upon the principle of not doing evil that good may come of it, some maintained that, even if the election of Henry Clay would prevent the annexation of Texas, they would not be justified in voting for him—that he was a slaveholder, and to vote for him, was to sanction slaveholding. He was in favour of the maintenance of slavery, therefore to vote for him, was to vote for its maintenance.

Had these Liberty men advocated those principles, as a governing principle of their own conduct, they would, under a change of circumstances, still continue to advocate it. If they advocated it upon the mere grounds of policy, to get those who wish to be governed by those principles to vote their ticket, we would, without doubt, look for them to change their policy to suit circumstances.

The circumstances did change, and with the change of circumstances, changed, to a great extent the policy of the Liberty party men. The American Anti-Slavery Society, at one of its annual meetings, adopted the following resolution:

Resolved, That secession from the present United States government is the duty of every abolitionist; since no one can hold office, or throw a vote for another to hold office, under the United States Constitution, without violating his anti-slavery principles, and rendering himself an abettor of the slaveholder in his sin.

At first, but few advocated the principle of this resolution, but before many months had roled around, a large proportion of the abolitionists in America had planted themselves upon the principle of "no union with slaveholders," and began assiduously to urge upon the people of the so called free States, the duty of withholding all support to that infamous agreement with slaveholders called the Constitution of the United States, of which the written document is only a transcript, contending that it was unrighteous, and wicked in the extreme, to continue, year after year, to renew at the polls this agreement.

The Liberty men, who had so far committed themselves to the principle of not doing evil, and determined to vote and act under the Constitution, to maintain a Union with slaveholders, acknowledging them, by setting down together in Legislative Halls, and agreeing to be governed by laws which they might mutually make, as fit to legislate, upon the interests and destinies of the people, had to adopt some expedient to meet the arguments of the abolitionists, and stay that wave put in motion by the cry of "No union with Slaveholders;" a wave which continued to rise higher and higher—a wave, which even now, sweeps onward with the power of truth. And by adopting that expedient, they proved that they did not advocate the principle that "we must do no evil that good may come of it" as a governing principle of their own conduct, but merely as an expedient to obtain votes. Hence, although we have heard but little said of late, by those about doing no evil that good may come of it, such as determined to maintain the organization of the third party, and vote and act under the Constitution, were compelled either to admit that we may do evil for the sake of effecting a good, or, as they would word it, "do the best we can under the circumstances." Or else to square the Constitution, to their code of morals, maintaining that an Anti-Slavery construction might be placed upon it, or on the other hand, to refuse to do evil by refusing to vote or act under that constitution. To make it appear that the Constitution might have an Anti-Slavery construction given to it a system of special pleading was adopted, which has had a most debasing and baleful influence in demoralizing the members of the party. As [illegible] ness the course of the Judges of the election at Oberlin, at the late election.

The article, however from the Herald and Philanthropist, the leading Liberty party paper of the West, in reviewing the decision of Judge Edmunds, as far as it goes by its admission, completely overthrows the position of its coadjutors, who maintain that the constitution is Anti-Slavery. That paper says "The Constitution of the United States secures to every person to whom another may owe labor or service, according to the laws of his State, the right of having that person, if he should escape from the State in which it is owing, delivered to him, notwithstanding any laws in the state to which he may have fled. It (the Constitution) only operates as a restriction upon the acknowledged sovereign rights of legislation possessed by the States, and restricts it only so far as its exercise may tend to defeat the constitutional right of the master to secure the services of a fugitive from labor or service due."

The Herald admits that the Constitution sweeps away all State laws, which throw around the fugitive slave any protection, or which place obstructions in the way of the master dragging his wretched victim back into Slavery. Hence, to support it, is to do an evil, a wrong—to support it, knowing the character of the act, is to commit a crime as black as hell itself. To appoint another to do this, as one's agent, is to involve him who confers this authority upon the agent, in the same black, damning guilt.

The Liberty men of Cincinnati, we believe, have never yet attempted to maintain that the Constitution is Anti-Slavery, but they who have done this, have had to change their grounds, we believe, more than once. They abandoned right and adopted expedients, hence they change as the chamelion.—Once they boasted that they doubled their number annually, but now driving along without principle, they are like Samson, shorn of his strength, or like Saul and Jonathan upon the hills of Gilboah, forsaken of the Lord.

S.

☞ Publishers of Anti-Slavery Standard please send their paper to Orville Joiner, Garretsville, Portage co. O., and to Orris M. Benton, Mecca, Trumbull co. O., for one year each, and charge to editors of Bugle.

☞ Publishers of Liberator please send their paper to G. B. Purdy, Middlebury, Summit co. O.

☞ The American squadron under the command of Commodore Perry, bombarded Tobasco on the 26th of October, nearly destroying that city, together with the lives of many women and children.

Isaac Winans.

"I am very strong, O King, if untried," said a court jester to his master when question about his strength. There are many in the world whose claim to strength is based upon the same contingency as was that of the fool, but who are either not so honest as to acknowledge it, or so intelligent as to perceive it. The untried strength of some reformers is astonishing even to themselves, and they do not begin to suspect how powerless they are until they have attempted to bear the weight of principle, and live the lives of true men. The history of the anti-slavery enterprise presents some lamentable illustrations of this fact. Men who were intellectually convinced of the truth of abolitionism, but whose moral strength was not equal to the sacrifice involved in a practical application of that truth, entered upon the course and ran well for a season, then faltered and turned from the principles they professed to hold.—Perchance it was not that they loved the slave less, but sect, or party, or personal interests more. They were not willing to place man where God placed him, "a little lower than the angels," but they thrust him down beneath their human organizations—they regarded him of less importance than creeds—of less worth than constitutions.—Humanity, Party, Sect, stand to them in the order of Good, Better, Best, and for the two latter they unhesitatingly sacrificed the former. As it was in the earlier days of the enterprise, so is it now; and those of whom better things might be expected, have resorted to means, of which they ought to be ashamed, to sustain their political and religious organizations.

Our meeting at Garretsville was held in the Congregational church, of which Isaac Winans is pastor. You recollect he was very friendly to Disunion, when first presented, and to those who advocated it; lately, however, if we have been correctly informed, he has pursued a course calculated to bring this doctrine into disrepute, among a certain class, by connecting the so-called heterodox opinions of our friends Foster upon theology, as expressed in private conversation, with the anti-slavery principles which they taught in public. After our first meeting he remarked, in the presence of friend Curtis, that it was his opinion that Elizabeth Jones did not believe in the vicarious atonement—this much he himself admitted—our informant understood him to say that disbelief was expressed in public. We would not do Isaac Winans injustice, and perhaps his sagacious comment upon our anti-slavery position was only an evidence of the philosophical character of his mind—a proof of his inquiring disposition—or, it *may be* that he designed to strengthen the belief to which he had before given currency, that the movement was an infidel one, to which no christian should give his countenance or support. An incidental allusion was made to this, at a subsequent meeting, in remarking upon the false charges that were made against the abolitionists. This drew from him an explanation and a defining of his position. Those who were not blinded by sect could but regard him as a priestly mouser who was watching every moral reformer, hoping to find among his private opinions something to sieze upon by which he might array the prejudices of the people against the course advocated. He distinctly stated that a denial of the atonement was a principle of the Disunion party. He afterwards denied having done this, and probably did not intend to say it, but was exceedingly careful not to intimate in any way that it *was not* a principle of the party. He spoke of those reformers who used just enough anti-slavery to spice their discourses with, while they taught heretical doctrines, and asserted also that what that audience had heard from us that day could not be embraced without adopting anti-christian principles. When we held him to this, and demanded that he should either prove or retract his assertion, he evaded the point; and the more we insisted upon proof or retraction, the more quibling and Jesuitism he displayed.—Finding himself in a close corner, he endeavored to throw the burthen of proof upon us, by insisting that we should inform the audience whether we believed in the atonement. Of course we denied his right to question us on points in theology, and insisted that he should state to the audience what anti-christian doctrine we had presented in our remarks upon slavery.

He accordingly made a miserable attempt to sustain the charge by declaring that we had spoken lightly of baptism, prayer, the ordinances, &c. The fact is we had told more truth of the sects than was palatable to sectarians—we had said that if a man observed the ordinances, paid the minister, and went to meeting regularly, he was regarded as an excellent christian, although he was guilty of the most grievous oppression towards his fellow-men—that the church taught, by its practice, that there was a saving, sanctifying influence in forms and ceremonies. Out of this he *endeavored* to extract enough anti-christian doctrine to make good his charge. In the course of this discussion, Geo. C. Baker, a Congregational minister, said our views were what he had been preaching for some time, and he had heard his brother Winans express the same sentiments—neither of them, he observed, had used precisely the language we used, but the *position* they had both advocated.—The old thread bare slang that we were opposed to all governments, and all churches, was thrown out by Isaac Winans, and the proof was, that we called upon all abolitionists to come out from the existing sects and parties. His position now is understood, and it is better that he should openly bark infidelity upon the track of the Disunionists, than that he should, as formerly, profess to be friendly to the cause, while in secret he labors against it.

EDITORS.

Southington, Nov. 28th, 1846.

Petitioning.

MR. EDITOR:

In your "reply" of last week, all, or nearall, of the positions assumed are correct; but to me they do not seem to touch the question at issue.

We may ask government for many things on the ground of natural right, nearly all said in your reply goes to show that we may ask men to give up a wicked oath which no one denies.

When we ask a man to do any thing, we virtually ask him to do all that is necessary in order to accomplish it.

Can I ask a man to act under a wicked oath without asking him to remain under his wicked oath?

When I sit down with men-thieves and murderers, and agree to abide by the laws we together shall make, do I not practically admit their fitness to legislate? Is not this agreement a wicked one? Does it not make the "reply" inapplicable?

J. C. MARSHALL.

We see not why friend Marshall should consider the reply to his article in our paper of the 20th, as inapplicable.

His position was, that we cannot, without wrong, ask a Government like ours, to do any act, however just or desirable that act may be. Were not the arguments offered in opposition to this sentiment applicable? It seems to us that most of them, to say the least, were strictly so.

We are told above that we may ask Government for many things, on the ground of natural right. This is giving up the whole question. Every thing that abolitionists, in their petitions, have asked for, may be demanded on this ground. Is it not the natural right of the colored man to enjoy life, liberty, and the pursuit of happiness? If any thing can be demanded on the ground of natural right, it seems to us we may ask for the oppressed slave the restoration of his plundered rights.

The question, whether we can ask a man to act under a wicked oath, without asking him to remain under that oath, need not be a difficult one for J. C. M. to answer, whatever it may be for others. If he can rightfully ask the agent of government to mend a broken bridge; if he can demand of the government the payment of the claim he holds against it; if he can demand a hearing for the person who is falsely imprisoned; if he can go to the post-master and ask for a letter;—if he can ask all these things rightfully, we see not why he cannot ask liberty, and natural justice for the slave, on the same grounds.

We think, therefore, that the arguments used in reply to J. C. M.'s former article, were strictly applicable. There are several other things we would like to say in this connection, but we have not room for any thing further at present.

J.

"Noble Exploits."

The Cincinnati Advertiser speaks of the "*noble exploits*" of one of the Ohio Volunteers—Samuel Myers. At the battle of Monterey he was wounded by a ball which passed through the bone of the chin and lodged in the under flesh making a dreadful wound. He had the ball extracted and fired several times before he would suffer himself to be withdrawn—remonstrating that "*he was a dead man, and d—d if he did'nt want to kill some of them.*" These are the "*noble exploits*" which the Advertiser publishes to the world. That paper has singular material out of which to manufacture "*noble exploits*" or a "noble" hero.—*True Democrat.*

While the True Democrat, an Anti-Slavery Whig paper, speaks thus of the marauders who left Ohio to fight the battles of slavery; the Cincinnati Herald, a Liberty party paper, labors through nearly a column to show that these Ohio cut throats exhibited at Monterey, that kind of bull-dog courage, which made them careless of their own lives, in their eagerness to murder the Mexicans, and that they were no cowards as had been charged upon them. In doing this, the Herald quotes from the Advertiser; the paper referred to by the Democrat.

The Herald has pursued a very singular course in relation to these marauding cut throats. It opposed the war, but that noble officer and his brave army must not be jeopardised. It opposed the war, but if England or France were to assist the Mexicans, it would have every man, who believes in the rightfulness of self-defense, spurned from the country, if he did not fly to beat them back. It opposed the war, but these Ohio cut-throats who assisted in the Monterey murders must be vindicated from the charge that they were not perfectly wolfish and very doggish, on that occasion.

Does the Herald, like the D. D.'s in reference to slavery, wish to be understood as being opposed to the war in the abstract, but not opposed to those who fight it out.

S.

B. S. and J. E. Jones will attend some Anti-Slavery meetings on Monday, Tuesday, Wednesday and Thursday previous to the Convention at Chagrin Falls. Friends can confer with them about appointments for those days at the Kirtland meeting. S.

Anti-Slavery Almanacs for Sale.

Price 6 cts. single, 50 cts per dozen, $3,00 per 100. To be obtained of J. Barnaby or Trescotts, Salem; Book Store, Warren.

T. E. Vickers will please send for the number spoken of.

Will our friends from the country please send in their orders.

Some have been forwarded to E. Robinson, Mt. Pleasant and to I. Lewis, Georgetown. We have been disappointed in sending to Cleveland. We expect, however to forward some in a few days; also three hundred to E. P. Bassett, Ravenna, 50 of which he will please forward to C. W. Leffingwell, Franklin Mills, and 50 to Wm. Stedman, Randolph.

Anti-Slavery Convention.

There will be an Anti-Slavery Convention held at Chagrin Falls, Cuyahoga co., on Friday and Saturday, the 25th and 26th of December.

B. S. and J. E. Jones will attend and J. W. Walker may also be expected. We hope there will be a large attendance.

SAM'L BROOKE, *Gen. Agt.*

EXTRACT

From the Epistle from the Yearly Meeting, held in London, by adjournments, from the 20th of the Fifth month, to the 30th of the same, inclusive, 1846, to the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and Elsewhere.

"We have, in usual course, received accounts of the sufferings of our members in Great Britain and Ireland in support of our testimony against all ecclesiastical claims, and to the freedom of Gospel ministry. The amount thus reported, including the costs and charges of distraint, is about nine thousand, three hundred pounds."

So it seems that the Priests in great Britain and Ireland are the same thieving set that they are in America. Here they rob the mother of her child and sell the image of God upon the auction block, and steal the earnings of men, women, and children from their cradles to their graves. There they steal from the dissenters, that is those who do not conform to the established church. It appears from their report that the Quakers alone, have, during the past year, been robbed by these Priests of thirty-seven thousand dollars. The Quakers make a matter of conscience of this, they will not support these robbers willingly; hence, all they get from them is obtained by force. We heard a Baptist preacher, when reading the law of Maryland, published in the last Bugle, which sells free negroes and gives one half to the informer and one half to the Colonization Society, say, ironically, that they ought to give the proceeds of such sales to the Priest, that the sale of one free colored person into slavery would support the Priest a year.

S.

☞ Will the subscribers for the Bugle at Chagrin Falls please arrange their accounts with S. Dickinson, previous to the convention to be held at the Falls on the 25th and 26th. S.

Will V. Nicholson please remain at or near home on the 12th, 13th, and 14th?

Please to give credit to Hiram S. Gilmore for a donation of fifty dollars, made to the American Society, in a gift of one thousand copies of "Miscellaneous Songs," which he valued at $50. They will be sold by the agents in behalf of the society.

VALENTINE NICHOLSON.

From the Pennsylvania Freeman.

WAIT.

Thanks to Charles Mackay for the faith and cheer which speak through that heart-stirring song—

"There's a good time coming boys!
Wait a little longer."

Many a soul, longing for human progress, sick of the hollowness, and falsehood, and injustice, that fill the world with misery and mourning, and toiling against prejudice, ignorance and selfishness, to enlighten and elevate the human mind, has been nerved anew for the never-ceasing work of life, by those hopeful words. The lesson of *patience* which they speak, is what we chiefly need to learn.

In this age and nation, it is especially needful to the reformer, in whatever portion of the great field of reform he is engaged. In the hurry of our life we have become impatient at the slow growth of truth. Great physical improvements are speedily accomplished—towns spring up in the wilderness, as though some magician had spoken them into being, cities—thronged with the busy multitude, crowned with spire, and dome, and turret, and murmuring with the unceasing 'hum of labor,'—are the creatures of a day.

These wonderful physical improvements make us still more restless at the slow moral progress of the race. Some of us get tired of waiting for Truth and Love to bring the freedom, peace and harmony that we seek, and begin to devise and execute plans to produce these results, without their preceding causes. When we lay aside moral power—the armor of God—and trust in the arm of flesh—force—or its threat, we foolishly throw away our only hope of ultimate success. Would that we could learn that to conquer by brute force, may make men slavish but *never* noble, while the victory of truth ennobles him whom it subdues.

Lasting reform can alone be secured by the moral elevation of the people. This is not the work of party politics; the only agents for this end, are truth, and love, a nobleness of walk and conversation, that shall beckon men up from their selfishness and sensuality to a better life. It may be, that a given object may be attained sooner by the sword, than by the moral improvement of the people. A prince may be dethroned, or some law may be abolished, but at the same time a series of evils will be fastened on the people, as difficult to eradicate as the first. They will have lost the benefit of a long moral agitation, and will suffer the demoralizing influence of their brute conflict. What we have to do as abolitionists, is not to organize armies or parties, neither to push men with the bayonet, nor threaten them with it, but to diffuse a clearer knowledge of human rights and duties, to promote a truer humanity and more reverence for the right, and a deeper hatred of oppression and injustice. It is no inaction that we counsel, no callous indifference to suffering, but an ever active labor sustained by unwavering patience, and impelled by an abiding sympathy for the oppressed.

Those who enter the anti-slavery work with the thought that it is to be brief and easy, will be disappointed. It is a work which, like every other great enterprise, must be comparatively slow of progress. There is still a vast deal of ignorance to enlighten, of selfishness to conquer, before our work will be done.

We are not expecting that slavery is to fall in our country without a severe and protracted struggle. Our eyes are not shut to the recent gain of political power and extension of territory by the slaveholders and for the benefit of their petted institution. There are those who regard these facts as evidences that all our labor has been in vain. But we believe these desperate struggles of the slave party are indications that they feel, as never before, the tremendous pressure of the anti-slavery sentiment upon them. There is reason to hope that their arrogant encroachments upon the free States, and their recklessness of consequences in their pro-slavery action, will react against them, to their more speedy defeat. Whether this be true or not, *our* duty is the same. No defeat or discouragement can justify any faltering or relaxation of effort on our part. We trust we have learned this lesson in fifteen years of moral conflict, that however often we may be foiled and defeated, Truth never *can* be conquered and must come off the victor. What though we had as yet broken no fetters from the limbs of the bondman, nor severed the ranks that guard his prison? We have not labored in vain. We have received a reward to our own souls worth a thousand fold the toil that we have spent, and sacrifices we have made. Gold we have not gained, nor ease, nor popular applause, nor power. None of these did we seek, and none of these have we found. But a consciousness of having done our duty—the discipline of mind and heart that comes from a self-denying reform—new yearnings for holiness and aspirations for purity—a clearer perception of moral principle and human duty—more freedom of soul from the bondage of custom and creed—a warmer sympathy with humanity, and a deeper reverence for truth and right, an increase of love to man and God—These have been our reward, in proportion to our faithfulness.

We admit that but few slaves, compared to the multitudes in bondage, have gained their freedom in consequence of our efforts. Yet it is no slight encouragement that we have secured a public sentiment through most of the northern states, that, spite of the robber law, will not permit the return of a fugitive slave, and under the protection of this sentiment hundreds are yearly escaping from slavery, who otherwise would not risk the attempt, or would be retaken. Witness the popular thunder-storm which the recent attempt to return a runaway slave from New York city created in that great den of mammon, and compare that feeling with the unconcern of the people a few years ago, at the most atrocious cases of kidnapping in their midst. Whoever used to read Elizur Wright's "Chronicles of Kidnapping in New York" will see the cheering contrast.

The broad and deep excitement at the arrest of George Latimer, and at the recent case of kidnapping by Capt. Hannum, in Boston; the passage of laws in Massachusetts and New Hampshire, prohibiting their citizens from aiding to return fugitive slaves and the use of jails for their confinement; the indignation in Ohio at the kidnapping of Jerry Phinney—are a few of the many illustrations of the awakening humanity of the people.—We only allude to a few prominent facts as they occur to us.

We have encouraging evidence also that the wicked hatred toward the colored man, which is the bitterest fruit of slavery, is yielding to our assaults. There are many churches from which the negro pew is abolished.—Many rail road cars and steamboats, where the colored man was treated as an outcast, now give him equal rights. Seminaries of learning, and the means of moral and mental culture, once barred against him, now give free access. Political disabilities which he has suffered in some States are removed, and his manhood and equality are recognized; and he has greater facilities for entering what are deemed the respectable employments and professions of society. In this particular of prejudice against the colored man, as in other branches of our work, there is much yet to do, but these changes encourage us to hope on.

We have labored to arouse the people to think upon this subject and discuss it; confident a thorough investigation and discussion must lead to anti-slavery action—to the abolition of slavery. Slaveholders and their minions and tools have dreaded this discussion, and done their utmost to prevent it, but the extinguishers which they have cast upon the flame have only added fuel to it; till now it has enveloped church and state. The parties are broken and convulsed, and the churches are agitated by this disturbing element. The sincere religious sentiment of the land is revolting from a fellowship with slavery and the honest humanity of the people is demanding a consistent republicanism in their statesmen and political leaders. The altered tone of many of their papers, the bold stand that some of them have assumed against slavery, and their adoption of some anti-slavery measures, tell that our "continual dropping" of Truth is wearing away the stone which encased their hearts. No political party takes a consistent anti-slavery position while acting as members of our pro-slavery government, but these are marks of progress.

The breach in the Democratic party in New Hampshire and Maine, and the anti-slavery tendency of a portion of the Whigs of Massachusetts and New York, make the party managers tremble; for it is the first rumbling of an earthquake which will dash many a selfish plot and ambitious scheme into fragments. We would allude at more length to the indications of a tremendous revolution in our religious bodies, which shall either purge them of their pro-slavery or break them to atoms, and also of the aid which is pouring in upon us from foreign lands; but space forbids.—Slavery writhes within the lessening wall of fire which is closing upon it. We need to keep brave hearts and active hands. We must succeed. Truth, Justice, Love, the human heart, God are with us. We have won victories in a thousand well fought battles, while we were weaker and fewer. Our foes are losing—we are gaining. Persevere.

From the Liberty Press.

An Interesting Letter.

NIAGARA FALLS, Sept., 10, 1846.

DR. BAILEY:—As chronicler of passing events, perhaps you may regard an incident or two from this particular locality as not unworthy a place in your columns.

You remember Lord Morpheth declared that the most beautiful spectacle which he ever beheld was the "Leap of an American fugitive from the boat on the British shore." Ain't there something also beautiful in the musings of Frederick Douglass. "This moment I am a chattel. I stand up and breathe—and lo! I am a man!" What a transformation! And how will heaven rejoice when the great problem shall be fully wrought out and the sun shall rise and set for the last time on an institution which compels Americans to fly their country in order to secure their inalienable rights!

Not long since there might have been seen among the multitudes in this place from the land of whips and handcuffs, a father, son, and daughter, attended in the rear by a very interesting looking female of eighteen, with complexion differing somewhat from those who led the train. Having satisfied their curiosity by a view of nature's works from both sides of the river, they were ready for their departure homeward in the six o'clock morning cars. On retiring for the night, the young mistress strictly enjoined upon *Selah*, whose bed must be placed close alongside her own, that she should awake her at precisely five o'clock. But morning came, and instead of her ever faithful attendant, the whistling of cars broke in upon her slumbers. The cry of Selah! Selah! rang through the apartment, and echo answered Selah. Well, after a fruitless search for their domestic, (as they were pleased to call her just then,) they commenced scenting her track; and don't you think they had the audacity to call early at my door and with honeyed words sought to convince me that their great solicitude was lest she had been over-persuaded against her wishes, and said they only desired to furnish her with clothing and money, and all that sort o' thing. But when assured if they wanted to make a show of their liberality, that vouchers would be given that any money or clothing left for her benefit should find its way to her or back again to the donor, they had no further proffers to make.

About eight o'clock, they learned that a female answering their description, had taken passage about an hour before in the steamer for Toronto. The night was excessively dark and rainy, and six miles of *race* ground had to be measured by a defenceless lone young female. It could not be. He would not believe it. When constrained at length, however, against his wishes, to believe, he then declared he would have her if it cost him a thousand dollars. He accordingly hired an accomplice, and both started in pursuit. But after all his pains-taking, the refractory thing addressed him a note declining to see him. So he had to return as he went, declaring then that he did not care a d—n for a nigger any how; and the next morning they started South, minus one of their company.

But scarcely had their place been made vacant at the hotel before a Mississippian with his boy John, chanced this way, and as true as you live this *thing* John had such a taste for natural curiosities that he chose to remain here in preference to returning South, but on the whole gave his preference to the Canadian shore; and although an offer of three hundred dollars was made to obtain his whereabouts, yet John was as safe as a "thief in the mill," under the protection of the British Lion. What uncertain commodities are these walking chattels, especially if they chance to spy Freedom's shore! Hang the abolitionists! if they could only turn a cold shoulder to these "contented and happy" creatures, we would make them march back to the rice fields and cane swamps. But never mind, they shall have their reward, if they tread Southern soil. So did they to poor Torrey.

Was Charles T. Torrey a great sinner!—Then so am I, and I am resolved to sin on. God speed you in the good work of pleading for the slave's redemption. Ever yours,

W. H. CHILDS.

Facts from Tennessee.

The following facts are from a citizen of Tennessee, whose name we withhold for an obvious reason:

A slave woman belonging to F. H. W., Esq., an elder in the Dr. B.'s church, became hopefully a Christian, and was admitted to full fellowship in the church some time in February, 1835. In a few days after, the elder sold her to a drover, and she was immediately hurried to New Orleans, and there sold to a planter, to labor night and day, and in all probability, never to hear the gospel preached again. It is supposed that the elder could not afford to keep a praying slave on his plantation, lest the service of the day should be curtailed by devotion, and for this reason he sold her, and has bought another who will not take up so much time in this way.

Col. R. of —— county, was informed that one of his slaves was becoming very religious, and had appointed night prayer meetings among the blacks. The colonel, on hearing of this fact, immediately went to this servant, and told him if he ever heard any more of these night prayer meetings, *he would tie him up and give him one hundred and fifty lashes on his bare back*; and if he continued the practice, he would double the dose, &c.,

This put an immediate stop to the poor black's prayers in a public manner. This information was received from an elder in the church mentioned above, who highly applauded the Colonel's conduct.—*Anti-Slavery Record.*

BLOODSHED AND BIBLES.—At New York it seems resolved that the war against Mexico shall be waged religiously. A Bible was presented to every soldier of the New York legion, or California regiment, by the American Bible Society. The regiment was drawn up in hollow square, and the Rev. Mr. M'Vickar distributed the books beginning with the colonel. The reverend gentleman exhorted them to "go not only with the sword, but with the olive branch of peace, and with that Bible upon which liberty has its foundation." The California regiment, with its Bibles, invading the Mexican territory, is a curious accommodation to modern Anglo-Protestant sentiments, of the same propaganda-conquering spirit which made Spanish monks in the days of Cortez march at the head of Spanish legions with their crucifixes. These warriors are manifestly of the "Trust in God and keep your powder dry" school.—*London Examiner.*

Slave Case.

SUPREME JUDICIAL COURT.—*Catharine Linda, vs. Erasmus D. Hudson.*

This was a suit brought by a Georgia slaveholder, in the name of his slave, against Dr. Hudson, a well known Anti-Slavery Lecturer, to recover damages, because Dr. Hudson, a summer or two ago, had sued out a writ of *Habeas Corpus* at Northampton,—where the Slaveholder was spending the summer, in order that the slave might be brought before Judge Dewey, and have a chance of taking her freedom. Judge Dewey, very improperly, as we think, instead of taking the girl apart, and examining her privately, as is always done in this county, allowed the master to overawe the poor creature by his presence. Remembering the dreadful lash, she did not dare say, "I wish to be free." She was accordingly given back to her master, who forbade all communication with her, and hurried her back into Slavery. Not content with this, he brought this suit, in the name of his slave, against Dr. Hudson, for having offered her the chance to be free! The attorney employed by the plaintiff is no less a man than FLETCHER WEBSTER, Esq. He had the boldness to tell the Jury that the declaration of WENDELL PHILLIPS, who appeared for Dr. Hudson, that this was substantially the suit of the Master, was not true,—that he knew no person in this suit but the Slave girl, and that the suit was really hers! Some doubts have been felt whether Mr. F. Webster inherited all his father's great qualities. There can be no doubt that in impudence,—a great quality for success at the bar,—he falls behind no man.

This case was tried at a former term of the Court, when; owing to the very extraordinary ruling of Judge *Wilde*, the Jury did not agree. The same Judge was on the Bench again at this trial, and his ruling at this time was more extraordinary than before. The consequence was, that the case was reserved upon the evidence for the opinion of the whole Court,—Judge Wilde expressing his decided opinion that Dr. Hudson had made out no probable cause for suing out the writ!

The Jury, under this ruling, returned a verdict of *thirty three dollars* for the Plaintiff. The full Bench will set all right, or if not, the Legislature will set the Supreme Bench right. Yet this is one of those cases not very unfrequent of late, which show the wisdom of fixing a certain age, as they do in several States, after which old men shall cease to be fixtures on the Bench. Judge Wilde, we believe, is over seventy. It is not so much incapacity in old Judges, that we object to, as their falling behind the times. For one Mansfield on the Bench, there are a thousand Kenyons,—men who detest Liberty, and hate Progress.—*Chronotype.*

Freemen Read!!

A mass meeting was held in St. Louis a short time since, for the purpose of taking measures to subvert more effectually the practical effects of that principle of the Declaration of Independence which gives to man the right of life, liberty and the pursuit of happiness. An "anti-abolition society" was organized, with a President, Vice President, Treasurer and Secretary. A finance committee was also appointed whose duty it is, to spy out abolitionists and bring them to *justice.*"

The following are the resolutions passed by this meeting:

Resolved, That the President of this association be requested, in the name of this meeting to memorialize the city authorities to adopt such ordinances as may be necessary to prevent *all negroes* from leaving the home of their masters after dark, whether with or without permission of their employer; and that proper signals be given in at least three points of the city, announcing the time for negroes to retire.

Resolved, That our fellow citizens throughout the State be requested to organize similar societies, and adopt like means with our own, for the more effectual protection of their slave property, and the execution of the laws against the abduction of slaves.

Resolved, That this meeting consider all negro teaching, dangerous to the happiness, quiet and safety of our slave population, in view of which we earnestly request the city authorities to enact ordinances effectually to prevent the continuance of these evils.

"O Tempora! O Mores!!" A republican people! Liberty! Equality! Justice! What do these terms signify? Have they any meaning or virtue at the south? From the above resolutions we should suppose that the master's *"property"* had discovered more meaning in them than the master.

Teaching and preaching they consider "dangerous to the happiness" of their slaves, and hence they earnestly request an ordinance to prevent the continuance of these *"evils."* Where are our Missionaries?—Verily, the most benighted heathen are at our own doors.—*True Democrat.*

SOLD TO PAY HIS DEBTS!—We noticed, a short time since, the sudden disappearance from Charlestown, S. C., of certain Alderman and Bank Director, on account of debts which he could not pay, and who was married to a mulatto woman who had six children. It turns out now that this mulatto woman was a *slave!* and consequently the six children are slaves also! The result is, that the creditors of the absconding alderman have made arrangements to seize the wife and children and sell them for her husband's and their father's debts!

Think of that, ye pious and christian people, in this republican and Christian country! a man's wife and children—"one of his bone and blood of his blood—are to be sold to pay his debts! Here is one of the legitimate fruits of Slavery; it first encourages a man to libidinous habits with his slaves, and then when misfortune overtakes him with a group of his own begotten slave children around him, he sees the remorseless creditor come and seize upon the issue of his loins, and the wife of his bosom, and sell them in the shambles like beasts.

There will be a fearful account to settle some day, for this horrible state of things; and every man who does not lift his heart and voice against it will have some share in that account.—*Wash. Pot.*

A TRIO.—The three freest, most christian, most civilized, and most refined Governments in the world, Great Britain, France, and the United States, are now carrying on war, respectively, in the East Indies, Algeria, and Mexico, against inferior and weaker nations, for the purpose of conquest, spoliation and aggrandizement.

From the Chronotype.

Letter from the East.

Growing indifference to Color among the Mainites—Examination of an Indian in the Supreme Court.

BANGOR, Nov. 5, 1846.

DEAR CHRONOTYPE:—The world is an excellent chameleon, and the world of the East—*down* East—is like the rest of the world. This Eastern world has had prejudices against color—prejudices deep, strong, and bitter. It has prejudices now: modified they are, and rapidly vanishing, and the outside of our chameleon is assuming a new complexion.

I wrote to you of the treatment of Mr. Brown on board of the Governor—all thanks to Captain Howe. I now write of another instance of the growing indifference to color. Mr. Lewis Hayden, the agent of the colored people of Detroit, Michigan, a freed man of some three years standing—who took his body at Lexington, and brought it away with the aid of Delia Webster and Mr. Fairbanks, made application to the "Crescent Division" of the "Sons of Temperance," in Bangor, to be admitted as a member of that order. The application was readily granted, and Mr. Hayden was elected a member last evening by a full vote of the members present—abolitionists and anti-abolitionists all voting for him. The "Crescent Division" is composed of many of the most respectable young men in the city, and it is gratifying that they are willing to have it understood by "the world" that they consider color no obstacle to brotherhood. Thus much for our growing true Democracy.

Let me give you an anecdote of one of the aborigines, a Penobscot—a rough, ragged, fleecy Penobscot, a wandering animal that lives on musquash and baskets, and cares "nothing for nobody." He had been accused of the murder of an old lady by a man bearing the name of Canney, who is now on trial in this city for the same murder, and was called as a witness.

When this child of the woods took the stand, he was objected to on the ground that he did not believe in the existence of a Supreme Being. Judge Shepley then commenced interrogating him. The examination was as follows:

"Do you believe in God?"

"Ya-as."

"Do you believe in a future life?"

"I no starmony (understand) you."

"Do you believe if you die you shall live again?"

"O—h no!" said Peol Sustic, with a grin of astonishment—"O—h no—*me no live when me be dead!*"

After some further unsuccessful inquiries, Judge Shepley handed Peol over to Judge Tenney, who being one of the modern Norridgewocks, was supposed to understand better how to examine an Indian. He proceeded thus:

"What becomes of bad Indians?"

"Me no starmony that."

"Don't you know some bad Indians, who lie, steal, or get drunk?"

"No, *me* no steal."

"Don't you know some Indian who does steal?"

"No, me no know Indian steal. Y—as—ya—as—me *know Indian stealem squaw once.*"

"What became of Indian who stole squaw?"

"Wa—all—I guess he bad fellow."

"Well, what become of bad Indian?"

"O, him go to hell."

"What become good Indian?"

"Him go hebben. Sposen me good Indian me go hebben; me bad Indian, go hell."

The examination was satisfactory as to his belief, and Peol was admitted to testify in chief.

In the course of the examination, Mr. Attorney General Moore wished to get at the exact number of houses in the neighborhood the murder was committed. The witness did not give an answer to suit the interrogator, who continued pressing his inquiry.—At length, he folded his arms, and leaning over the rail, asked with a curious gaze—

"You wantum know berry sartin?"

"Yes."

"*Berry* sartin?"

"Yes, *berry* sartin."

"Wa—all, sposum you want to know BERRY sartin, *you better go up there and see.*"

The Bar, officers, and spectators, were convulsed with laughter, and the Court with difficulty maintained its gravity.

JOHN.

Horrible.

The following accounts is given in a letter to the Louisville Courier, dated Monterey, Oct. 7th.

"While I was stationed with our left wing in one of the forts, on the evening of the 21st, I saw a Mexican woman busily engaged in carrying bread and water to the wounded men of both armies. I saw this ministering angel raise the head of a wounded man, give him water and food, and then carefully bind up his ghastly wound with a handkerchief from her own head. After having exhausted her supplies, she went back to her house to get more bread and water for others. As she was returning on her mission of mercy, to comfort other wounded persons, I heard the report of a gun, and saw the poor innocent creature fall dead! I think it was an accidental shot that struck her. I would not be willing to think otherwise. It made me sick at heart, and turning from the scene, I involuntarily raised my eyes towards heaven, and thought, great God! and *is this war?* Passing the spot the next day, I saw her body still lying there, with the bread by her side, and the broken gourd, with a few drops of water still in it—emblems of her errand. We buried her, and while we were digging her grave, cannon balls flew around us like hail."

SWEET SOUNDS.—God has made the whole earth vocal with sweet sounds: the untravelled forest echoes the notes of the wild bird, and the habitations of men are made glad by the song of the feathered minstrel; but above all, the human voice, that combines the highest charm of sweet sound with the inspiration of thought, is given for no ordinary purpose of earthly pleasure. In its whisper of affection, how grateful! In its expression of religious devotion, how exalted! For its participation in joy, how unspeakable!

A POOR WOMAN'S ELOQUENCE—The other day we heard a poor Irish woman describe her love of children. She was never tired of tending them, she said, and whenever she heard one cry, "HER HEART CHED WITH IT."—*London Patriot.*

THE NEW ENGLAND EARTHQUAKE.—Our readers will all remember, or rather the fact will be brought to their minds, that on the morning of the 25th of August, an earthquake was very sensibly felt in various parts of New England. Such unusual phenomena in our country caused considerable comment and much distrust of their actual existence. Other persons, however, stated that in the course of time we should hear of volcanic action in South America. It would seem, however, from recent accounts that the matter must be referred to a convulsion of Mount Hecla in Iceland. A letter dated Copenhagen, September 21st, which has been published among other items of European intelligence, says:

"Toward noon on the 23d ult., there was a sudden and violent eruption of Mount Hecla, the commencement of which was accompanied by several shocks of earthquake, extending to a radius of about three miles, (seven French leagues.) The eruption lasted about 10 minutes; the flames rose to an immense height, and all the country round the volcano was covered with a thick layer of ashes.

There can be little doubt that the earthquake on the morning of the 25th August, felt in Massachusetts, proceeded from the eruption of Hecla, at noon on the 22d. The distance, we presume, is about 22 geographical degrees, so that the vibration or pulsation traveled at the rate of 24 miles per hour.—*Philadelphia American.*

BREAD STUFFS.—While famine is raging in Ireland and threatens other portions of Europe, so that doubts are expressed, in the last English papers, whether enough grain can be found in this country and elsewhere to supply the deficiency, immense quantities of corn and rye are constantly being used by the distillers, we presume in Europe as well as in this country. Few people have any idea of the quantity of grain which is thus converted from the "staff of life" into a most potent instrument of death. In the New York sales, as reported in the Journal of Commerce, we notice *eight thousand bushels* of rye taken *in one day* by distillers. This would be sufficient for the consumption of more than a *thousand persons*, till the early crops of next year will afford them sustenance. Every person who is in the habit of using intoxicating drinks should recollect, every time he puts the inebriating cup to his lips, that, in addition to all the other evils of such indulgence, he is depriving some poor half furnished wretch of the means of sustenance—that he is, literally, taking the bread from the mouth of the poor, for the gratification of a depraved appetite, the result of a disgusting and degrading habit.

HORRIBLE.—The trial of Peres Hitchcock, for the murder of his father, at the Greene (N. Y.) Circuit, week before last, disclosed some horrid effects of drunkenness. We see it stated that it appeared in evidence before the court that when the neighbors went to the house, after the murder, they found the wife of the deceased sitting intoxicated by the body of her dead husband, plunging her fingers into his eyes, almost if not quite tearing them from their sockets, exclaiming, with horrid oaths, that it was just what he deserved, and he ought to have been killed long since.

MARYLAND.—Clagett, of Prince George, and Hope of Carroll, were defeated at the late election! It will be borne in mind that these two men exerted themselves to stop all liberty of speech on the subject of slavery, in Maryland, as members of the last legislature. The Baltimore Saturday Visiter, and its editor Dr. Snodgrass, were their special objects of hate. Verily, the people can be trusted.—*Baltimore American.*

☞LOVELY INDEED.—It is stated that when the wounded bully-duelist, Col. McClung, of Mississippi, heard of the appointed duel which was to take place at Camargo on the 12th inst., he sent word to Tom Marshall, who is his *cousin*, that if, after getting through with Peyton, he would wait until he could get upon his legs himself, another opportunity should be afforded to atone for the abuse of General Taylor! A pretty set they must be—but of course all the better as "warriors" for their rowdyism!—*Balt. Visiter.*

FREDERICK DOUGLASS.—The Salem *Observer* learns that the friends of the fugitive slave in England have raised the sum of $750, which has been brought to this country in the "Acadia," to be sent to his former master, that he may not be forcibly taken back to bondage by the slave holders.

MARRIED,

On the 20th ult., by Joseph Grisell, Esq., Mr. WILLIAM W. HEALD to Miss MARTHA JANE WAY, all of this county.

NEW GOODS.

GREAT BARGAINS!!

THE subscribers are receiving a large and well selected stock of Fall and Winter Goods, adapted to the season, purchased since the reduction in prices, which they will sell for *prompt* pay as cheap as the *cheapest.* Their stock consists in part, of

CLOTHS, CASSIMERES,

Cassinetts, Jeans, Flannels, Linseys, 'Rough & Ready' Plaid, Winter style Ginghams, Robes, Lustres, Shaded Merino, English and French Merino, Chintzes, Prints, Shawls, common and sup. Tekeri Shawls. Together with an asssortment of

PLAIN GOODS FOR FRIENDS,

Calicoes, Ginghams, Crapes, Chapelisle, Gauze, sup. Cashmere Stockings, Sheer Book Mus. Handk'fs, sup. fig'd and plain Silks.

ALSO—A large stock of Boots, Shoes, Caps, Bonnets, Gimp Edgings, Fall Ribbons, Trimmings, &c.

HATTERS' TRIMMINGS, Shellack, Plush, Nutri and Coony furs, Skins, Bindings and Bandings.

GROCERIES, &c.

Fish, Salt, Coffee, Tea, Havanna, Dom. and New Orleans Sugars, Sole and Upper Leather.

ALSO—Hollow Ware, Cincinnati Castings, &c., &c.

HEATON & IRISH.

Salem, Oct. 30, 1846.

P. S. Our prices are,

Calicoes, from	3½	to	12½
Muslins, "	5	to	12½
Cassinets, "	50	to	1,00
Cassimeres, "	62	to	1,25
Cloths, "	87½	to	2,75

All we ask is, examine our goods, and we will sell—they will please.

H. & I.

POETRY.

You will please insert the following lines, if you think them worth a place, in the Bugle. They are written in reply to a present motto, *"Hope in God."*

"HOPE IN GOD."

TO MISS R. M., SMITHFIELD, OHIO.

"Hope in God," 'tis wisdom's dictate,
All our hopes in him must be;
Trust him, and he will not frustrate,
But it bring to pass shall he.

"Hope in God," in youthful ardor,
Ere the thorns of sorrow rise,
Soon thy pathway may grow harder;
Hope, as do the good and wise.

"Hope in God," when friends caress thee,
Then thy danger may be hid,
Hope in Him when cares oppress thee,
He shall evil all forbid.

"Hope in God," when duties call thee
To the active scenes of life,
Nor let taunts and jeers appal thee,
If 'tis Truth and error's strife.

"Hope in God" in every station
Which thy master calls thee to;
From thy sin he's thy salvation,
Live for Him then, speak and do.

"Hope in God" in pain and sorrow,
Cast thy burden on the Lord,
For there comes a brighter morrow;
"Hope in God" and trust his word.

N. R. I.

Nov. 2nd.

WATER.

BY GEORGE S. BURLEIGH.

Life blood of the mighty earth!
Flowing from creation's birth;
Throbbing, infinite and free,
In the heart-beat of the sea;
Pulsing down each river vein
Of the green enamelled plain;
Stealing up from deep repose
Through the crimson-blossomed rose;
Glorious thou, in all thy forms!
Whether whirl'd in midnight storms,
Or by wavelets rock'd to rest
On the snow-white lily's breast.

On thy pearly curtain fold,
Fringed with amaranth and gold,
Sunset, as her coursers linger,
Writes her tale with rosy finger;
And a blush is on thy mist,
As its brow is warmly kist
By the opening lips of morning,
In the fresh love of its dawning;
Midnight saw its waveless deep
Like an ocean stretched in sleep,
With the dark green trees and highlands
Rising o'er its breast like islands.

Bride of Light! O, Protean water,
Lo! the rainbow is thy daughter,
Clasping thee in radiant arms,
Even in the hour of storms;
And in many glittering hues
See! the million-orbed dews,
Sisters of the glorious arch,
Dance along thy shadowy march;
And the grass gives odor sweet,
Bathing all their "twinkling feet,"
As it bends along their track,
Till the light winds call them back.

Every old and gnarled trunk
In whose roots thy stream is drunk,
Feels along its breast a thrill,
Creeping unperceived and still,
As the sun with magic art
Melts into its frozen heart;
Till its warm and lueless blood,
Crowding into leaf and bud,
Clothes in green each giant limb
Gorgeous as the robes that swim
Round the knights of Fairy-land;
By the breath of roses fann'd.

O, thy coming down is sweet,
When, oppress'd by summer's heat,
Bowing, every herb and flower
Prays thee for a pleasant shower;
See! each thirsting plant holds up
For thy gift its little cup;
While on every grassy spear,
Hangs in light a grateful tear,
Orbs of beauty bathed in gold
On thy sun-lit way are rolled,
Each fair orb a mimic world
Through the sky in splendor hurled.

Dripping down the mossy well
Where the cold frog loves to dwell;
Bubbling in thy granite urn
Where the day-beams never burn;
Tinkling in the pebbly run,
Grass-defended from the sun,
Rustling in the little fall,
Thou art sweetly musical,
Never bird or voice divine
Hath a gladder tone than thine,
Man hath richer earth-gift never—
No'er more spurned was gift or Giver.

Never Fear.

BY GOODWIN BARMBY.

Though the clouds are black as night,
Never fear!
Though the lightning's deadly bright,
Never fear!
Though the thunderbolt is red,
Though the shaft of death is sped,
God is present overhead—
Never fear!

Though the tyrant's axe is bright,
Never fear!
Though the black block is in sight,
Never fear!
Though a foeman is each knave,
Though a coward is each slave,
God is with the freeman brave—
Never fear!

Though the bigot's curses raise,
Never fear!
Though the martyr's fagots blaze,
Never fear!
Though they strive to cripple youth,
Though they treat good deeds with ruth,
God is ever with the truth—
Never fear!

Though the storm-god flaps his wings,
Never fear!
Though the tempest death-song sings,
Never fear!
In the clouds are blue specks fair,
Through the dark boughs blow an air,
God is present every where—
Never fear!

A Dirge for Thomas Clarkson.

BY BERNARD BARTON.

He has not lived in vain
Who, for man's birth-right brave,
Hath snapped the negro's chain!
Given freedom to the slave!

'Twas worthy all the toil
Of thy long arduous life,
To have won so proud a spoil
In such a noble strife.

Nor has he lived in vain,
Who by his life hath taught
What zeal untired can gain,
To one fixed purpose brought!

The longest span of time
No lesson well could teach,
More fraught with truth sublime,
Within the humblest reach!

MISCELLANEOUS.

From the Columbian Magazine.

MUCH ADO ABOUT NOTHING, OR, THE REASON WHY MRS. TODD DIDN'T SPEAK TO MRS. JONES.

BY T. S. ARTHUR.

'Did you see that?' said Mrs. Jones to her friend Mrs. Lyon, with whom she was walking.

'See what?'

'Why, that Mrs. Todd didn't speak to me.'

'No. I thought she spoke to you as well as to me.'

'Indeed, then, and she didn't.'

'Are you sure?'

'Sure? Cant I believe my own eyes?—She nodded and spoke to you; but she didn't as much as look at me.'

'What in the world can be the reason, Mrs. Jones?'

'Dear knows!'

'You certainly must be mistaken. Mrs. Todd would not refuse to speak to one of her old friends in the street.'

'Humph! I don't know. She's rather queer sometimes. She's taken a miff at something, I suppose, and means to cut my acquaintance. But let her. I shall not distress myself about it. She isn't all the world.'

'Have you done anything likely to offend her?' asked Mrs. Lyon.

'Me?' returned her companion, 'no, not that I am aware of. But certain people are always on the look out for something or other wrong, and Mrs. Todd is just one of that kind.'

'I never thought so, Mrs. Jones.'

'She is, then. I know her very well.'

'I am sorry,' said Mrs. Lyon, evincing a good deal of concern. 'Hadn't you better go to her in a plain, straight-forward way, and ask the reason of her conduct? This would make all clear in a moment.'

'Go to her, Mrs. Lyon!' exclaimed Mrs. Jones, with ill-concealed indignation. 'No, indeed—that I will not. Do you think I would demean myself so much?'

'I am not sure that by so doing you would demean yourself, as you say. There is clearly some mistake, and such a course would correct all false impressions. But it was only a suggestion, thrown out for your consideration.'

'Oh, no, Mrs. Lyon!' replied Mrs. Jones, with warmth. 'You never find me cringing to people and begging to know why they are pleased to cut my acquaintance. I feel quite as good as any body and consider myself of just as much consequence as the proudest and best. Mrs. Todd needn't think I care for her acquaintance. I never valued it a pin.'

Notwithstanding Mrs. Jones' perfect indifference toward Mrs. Todd, she continued to talk about her pretty much after this fashion, growing more excited all the while, during the next half-hour, at the close of which time the ladies parted company.

When Mrs. Jones met her husband at the dinner table, she related what had happened during the morning. Mr. Jones was disposed to treat the matter lightly, but his wife soon satisfied him that the thing was no joke.

'What can be Mrs. Todd's reason for such conduct?' he asked, with a serious air.

'I can't tell for my life.'

'She must have heard some false report about you.'

'It's as likely as not. But what can it be!'

'Something serious to cause her to take so decided a stand as she seems to have done.'

Mr. Jones looked grave and spoke in a grave tone of voice. This made matters worse. Mrs. Jones' first idea was that Mrs. Todd had heard something that she might have said about her; and that wounded pride had caused her to do as she had done. But her husband's remark suggested other thoughts. It was possible that reports were in circulation calculated to injure her social standing, and that Mrs. Todd's conduct towards her was not the result of any private pique.

'It is certainly strange and unaccountable,' she said, in reply to her husband's last remark, speaking in a thoughtful tone.

'Would it not be the fairest and best way for you to go and ask for an explanation?'

'No, I can't do that,' replied Mrs. Jones, quickly, 'I am willing to bear undeserved contempt, and unjust censure, but I will never humble myself to any one.'

For the rest of the day, Mrs. Jones' thoughts all flowed in one channel. A hundred reasons for Mrs. Todd's strange conduct were imagined, but none seemed long satisfactory. At last she remembered having spoken pretty freely about this lady, to a certain individual who was not remarkable for his discretion.

'That's it!' she said, rising from her chair, and walking nervously across the floor of her chamber, backward and forward, for two or three times, while a burning glow suffused her cheek. 'Isn't it too bad that words, spoken in confidence, should have been repeated! I don't wonder she is offended!'

This idea was retained for a time, and then abandoned for some other that seemed more plausible. For the next two weeks Mrs. Jones was very unhappy. She did not meet Mrs. Todd during that period, but she saw a number of her friends, to whom either she or Mrs. Lyon had communicated the fact already stated. All declared the conduct of Mrs. Todd to be unaccountable; but several, among themselves, had shrewd suspicions of the real cause. Conversations on the subject, like the following, were had.—

'I can tell you what I think about it, Mrs. S——. You know Mrs. Jones is pretty free with her tongue?'

'Yes.'

'You've heard her talk about Mrs. Todd?'

'I don't remember, now.'

'I have, often. She doesn't spare her sometimes. You know, yourself, that Mrs. Todd has queer ways of her own.'

'She is not perfect, certainly.'

'Not by a great deal; and Mrs. Jones has not hesitated to say so. There is not the least doubt in my mind, that Mrs. Todd has heard something.'

'Perhaps so. But she is very foolish to take any notice of it.'

'So I think. But you know she is touchy.'

In some instances, the conversation assumed a grave form,—

'Do you know what has struck me in this matter of Mrs. Jones and Mrs. Todd?' says one scandal-loving personage to another, whose taste ran parallel with her own.

'No. What is it?' eagerly asked the auditor.

'I will tell you. But you mustn't speak of it for your life.'

'Never fear me.'

The communication is made in a deep whisper.

'Bless me!' exclaimed the recipient of the secret. 'It surely cannot be so!'

'There is not the least doubt of it. I had it from a source that cannot be doubted.'

'How in the world did you hear it?'

'In a way not dreamed of by Mrs. Jones.'

'No doubt Mrs. Todd has heard the same.'

'Not the least in the world. But don't you think her to blame in refusing to keep Mrs. Jones' company or even to speak to her?'

'Certainly I do. It happened a long time ago, and no doubt poor Mrs. Jones has suffered enough on account of it. Indeed I don't think *she* ought to be blamed in the matter at all. It was her misfortune not her fault.'

'So I think. In fact, I believe she is just as worthy of respect and kindness as Mrs. Todd.'

'No doubt of it in the world; and from me she shall always receive it.'

'And from me also.'

In this way the circle spread, so that before two weeks had elapsed, there were no less than twenty different notions held about Mrs. Todd's behavior to Mrs. Jones. Some talked very seriously about cutting the acquaintance of Mrs. Jones also, while others took her side and threatened to give up the acquaintance of Mrs. Todd.

Thus matters stood, when a mutual friend, who wished to do honor to some visiters from a neighboring city, sent out invitations for a party. Before these invitations were dispatched, it was seriously debated whether it would do to invite both Mrs. Jones and Mrs. Todd, considering how matters stood between them. The decision was in favor of letting them take care of their own difficulty.

'If I thought Mrs. Todd would be there, I am sure I wouldn't go,' said Mrs. Jones, on receiving her card of invitation.

'I hardly think that would be acting wisely,' replied her husband. 'You are not conscious of having wronged Mrs. Todd. Why, then, should you shun her?'

'But it is so unpleasant to meet a person with whom you have been long intimate, who refuses to speak to you.'

'No doubt it is. Still we ought not to go out of our way to shun that person. Let us, while we do not attempt to interfere with the liberties of others, be free ourselves. Were I in your place I would not move an inch to keep out of her way.'

'I have not your firmness. I wish I had. It was only yesterday that I crossed the street to keep from meeting her face to face.'

'You were wrong.'

'I can't help it. It is my weakness.—Three times already, have I put myself about to avoid her; and if I could frame any good excuse for staying away from this party, I certainly should do so. I would give anything for a good sick headache on Tuesday next!'

'I am really ashamed of you, Ellen! I thought you more of a woman,' said Mr. Jones.

The night of the party at length came round. During the whole day preceding it, Mrs. Jones could think of nothing but the unpleasant feelings she would have upon meeting Mrs. Todd, and her 'heart was in her mouth' all the time. She wished a dozen times that it would rain. But her wishes availed nothing. Not a cloud was to be seen in the clear blue firmament from morning until evening.

'Oh, if I only had some good excuse for staying at home!' she said over and over again; but no good excuse offered.

Mr. Jones saw that his wife was in a very unhappy state of mind, and tried his best to cheer her, but with little good effect.

'It is no use to talk to me, I can't help it,' she replied to his remonstrance, in a husky voice. 'I am neither a stock nor a stone.'

'There's Mrs. Jones,' said one friend to another, on seeing the lady they named enter Mrs. ——'s well filled parlors.

'Where is Mrs. Todd?' asked the lady addressed.

'Sure enough! where is she?' replied the other. 'Oh, there she is in the other room. I wonder why it is that she does not speak to Mrs. Jones.'

'No one knows.'

'It's very strange.'

'I'll tell you what I've heard.'

'What?'

'That she's jealous of Mrs. Jones.'

'Ridiculous!'

'Isn't it.'

'I don't believe a word of it.'

'Nor I. I only told you what I heard.'

'There must be some other reason.'

'And doubtless is.'

Meantime Mrs. Jones found a seat in a corner, where she ensconced herself with the determination of keeping her place during the evening, that she might avoid the unpleasantness of coming in contact with Mrs. Todd. All this was, of course, very weak in Mrs. Jones; but she had no independant strength of character, it must be owned.

'Poor Mrs. Jones! How cut down she looks,' remarked a lady who knew all about the trouble that existed. 'I really feel sorry for her.'

'She takes it a great deal too much to heart,' was the reply. 'Mrs. Todd might refuse to speak to me a dozen times if she liked. It wouldn't break my heart. But where is she?'

'In the other room, as gay and lively as ever I saw her. See, there she is.'

'Yes, I see her. Hark! You can hear her laugh to here. I must confess I don't like it. I dont believe she has any heart.—She must know that Mrs. Jones is hurt at what she has done.'

'Of course she does, and her manner is meant to insult her.'

Seeing the disturbed and depressed state of Mrs. Jones' mind, two or three of her friends held a consultation on the subject, and finally agreed that they would ask Mrs. Todd, who seemed purposely to avoid Mrs. Jones, why she acted towards her as she did. But before they could find an opportunity of doing so a messenger came to say that one of Mrs. Todd's children had been taken suddenly ill. The lady withdrew immediately.

Mrs. Jones breathed more freely on learning that Mrs. Todd had gone home. Soon after she emerged from her place in the corner, and mingled with the company during the rest of the evening.

Mrs. Todd, on arriving at home, found one of her children quite sick; but it proved to be nothing serious. On the following morning the little fellow was quite well again.

On that same morning, three ladies, personal friends of Mrs. Todd, met by appointment, and entered into grave consultation.—They had undertaken to find out the cause of offence that had occurred, of so serious a character as to lead Mrs. Todd to adopt so rigid a course towards Mrs. Jones, and if possible to reconcile matters.

'The sickness of her child will be a good excuse for us to call upon her,' said one. 'If he is better, we can introduce the matter judiciously.'

'I wonder how she will take it?' suggested another.

'Kindly, I hope,' remarked a third.

'Suppose she does not?'

'We have done our duty.'

'True. And that consciousnes ought to be enough for us.'

'She is a very proud woman, and my fear is, that, having taken an open and decided stand, she will yield to neither argument nor persuasion. Last night she over-acted her part. While she carefully avoided coming in contact with Mrs. Jones, she was often near her, and on such occasions talked and laughed louder than at any other time. I thought, once or twice, that there was something of malice exhibited in her conduct.'

To this one of the three assented. But the other thought differently. After some further discussion, and an ineffectual attempt to decide which of them should open the matter to Mrs. Todd, the ladies sallied forth on their errand of peace. They found Mrs. Todd at home, who received them in her usual agreeable manner.

'How is your little boy?' was the first question, after the first salutation was over.

'Much better than he was last night, I thank you. Indeed, he is quite as well as usual.

'What was the matter with him, Mrs. Todd?'

'It is hard to tell. I found him with a high fever, when I got home. But it subsided in the course of an hour. Children often have such attacks. They will be quite sick one hour, and apparently well the next.'

'I am very glad to hear that it is nothing serious,' said one of the ladies. 'I was afraid it might have been croup, or something as bad.'

There was a pause.

'It seemed a little unfortunate,' remarked one of the visiters, 'for it deprived you of an evening's enjoyment.'

'Yes, it does appear so, but no doubt it is all right. I suppose you had a very pleasant time?'

'Oh, yes. Delightful!'

'I hadn't seen half my friends when I was summoned away. Was Mrs. Williams there?'

'Oh, yes.'

'And Mrs. Gray?'

'Yes.'

'And Mrs. Elder?'

'Yes.'

'I didn't see either of them.'

'Not a word about Mrs. Jones,' thought the ladies.

A light running conversation, something after this style, was kept up, with occasional pauses, for an hour; when one of the visiters determined to come to the point.

'Mrs. Todd—a-hem!' she said in one of the pauses that always take place in uninteresting conversation.

The lady's tone of voice had so changed from what it was a few moments before, that Mrs. Todd looked up with surprise. No less changed was the countenance. Mrs. Todd was mistified. But she was not long in doubt.

'A-hem! Mrs. Todd, we have come to—to—as friends—mutual friends—to ask you—'

The lady's voice broke down; but two or three 'a-hems!' partially restored it, and she went on.

'To ask why you refused to—to—speak to Mrs. Jones?'

'Why I refused to speak to Mrs. Jones?' said Mrs. Todd, her cheek flushing.

'Yes. Mrs. Jones is very much hurt about it, and says she cannot imagine the reason. It has made her very unhappy. As mutual friends, we have thought it our duty to try and reconcile matters. It is on this errand that we have called this morning. Mrs. Jones says she met you for the last time about two weeks ago, and that you refused to speak to her. May we ask the reason?'

'You may, certainly,' was calmly replied. Expectation was now on tiptoe.

'What, then, was the reason?'

'*I did not see her.*'

'What? Didn't you refuse to speak to her?'

'Never in my life. I esteem Mrs. Jones too highly. If I passed her, as you say, without speaking, it was because I did not see her.'

In less than half an hour, Mrs. Todd was at the house of Mrs. Jones. What passed between the ladies need not be told.

Save---Save---Save!

What is there a man cannot save and improve? By curbing appetite and restraining passion, by observing prudence and maintaining regularity, he may save his health, husband his strength, and thus preserve the springs of life, as constant fountains of energy and happiness to sustain and cherish him under every labor and every hardship. He may save a fortune by industry and denying himself of needless indulgence, and he may find a pure enjoyment in devoting it to noble uses. Time—the indolent might make wealth of it; the most industrious improve upon their use of it. It comes to us in brief minutes, to show us that present application is the sole duty required of us; yet these so weave in and make up our days and years, that misimprovement of the present is always at the expense of the future. One of the hours each day wasted on trifles or in indolence, saved and daily devoted to improvement, is enough to make an ignorant man wise in ten years—to provide the luxury of intelligence to a mind torpid for lack of thought—to brighten up and strengthen faculties perishing with rust—to make life a fruitful field, and death a harvest of glorious deeds.

From Jerrold's Magazine.

The Age of Practice.

BY GOODWIN BARMBY.

The age of Practice is now at hand. The true credentials are deeds. The genuine test is performance.

The doctrine of Works has been too much neglected in this Protestant age of sectarian opinions. "Faith without works," rightly said the Apostle James, "is dead." Mere expression of belief is not true faith. Simple assent to a verbal creed is of no avail.—True faith is a practical confidence operating in good works.

The union of Church and State—not the mere formal, worthless thing of politicians, but a truer, diviner idea—is the societary actualization of the sacredness of good works. We would sanctify and hallow art, science, and industry. Our fields and our houses should become to us portions of the common temple of God. Each effort should be a prayer: each rest a thanksgiving. Every function of work should be holy: each department of labor honorable, each portion of industry attractive. The priesthood of industry should commence. The hierarchy of labor should be installed. Every priest should be a worker: every one a priest.—This would be the true union of Church and State. This is the required combined reform in temporals and spirituals.

The true practice of good works does not consist in mere alms-giving. Justice above charity, O pharisaic and ever good-intentioned but unenlightened alms-givers! Put that spade into the hands of your beggar, take one in thine own, go there both together on that field and dig! This is better than putting money into a pocket full of holes.—This is better than sending Charity with halfpence to the gin-palace. This is better than alms-giving. It is grander than charity, for it is love and justice. It is a fraternity, above patronage. It is a community, above slavery. It is the land and the tool: it is the spade and the acre which every Christian, every human being, ought to have with which to work. By the lazy rich and the idle poor, and by those unemployed, the Divine command is not obeyed. "By the sweat of thy brow shalt thou eat bread."

Woe unto them by whom this divine and benevolent command is not obeyed. By the contracted chest, by the weak and undeveloped frame, by the flaccid muscle, by the hellish pang of ennui, are those who will not work punished. By the increased pauper rates, by dread of incendiary torch and smoking homestead, by fear of red riot and flaming rebellion are those damned who will not let others work. No sin under God's heaven escapes without a punishment. Those who transgress God's laws in human nature or in human society, are condemned by their transgression.

Mightily let us invoke the Age of Practice: its credentials, deeds; its test, performance. Nothing is too good to be done.—Nothing is too loving for the heart. Nothing is too thoughtful for the mind. Nothing is too powerful for the hand. There cannot be too much piety, too much patriotism, too much philanthropy. One cannot be too much a saint or hero. "Be ye perfect as your Father in heaven is perfect." Never too high the kebla in the mosques of the true Islam. The higher the endeavor, the more likely the effort. Shoot at a rush candle and thou shalt hit the table. Wing thy shaft at the Pole Star, and thou shalt pierce the Lion or the Great Bear. That which is most wanting should be most tried after. All things are possible to faith. The thought of annihilation approximates Atheism. "Perhaps" should be banished from the dictionary. The more we try, the more shall we gain. Trial itself is a gain. If we reach not at first the thing attempted, we shall yet acquire more strength for another endeavor.

Let the future era be the Age of Practice: we have had enough of mere doctrine. If we cannot, however, ourselves become practical, let us at any rate write in favor of practice. Let our poets sing its laud. Let our orators speak its praises. So sung and so spoken, assuredly it will then be done.

Hast Thou a Brother?

Sister, hast thou a brother? Wouldst thou train his heart to virtue, and preserve thy own sex from the snare of the fowler!—Teach him by your *conduct*, and stamp upon his heart by your *tenderness*, a confidence in the existence of virtue, which can look temptation in the face unmoved, and turn with pitying contempt from the wily words of the betrayer. O, teach him to *love* virtue, and he will *protect*, not *destroy* it. Impress upon him his responsibility to God for the right exercise of that power which was given him for the protection of woman; and posterity, your own sex, and Heaven, will keep it in remembrance.

How rich, how very rich, her reward, who, through divine assistance, raises a brother, a fellow mortal, above the snares of Sin and the temptation of the world! Ah, yes! and in heaven she shall shine as the stars forever and ever.—*Selected.*

What is Christianity?

Christianity is love, from the fact that its introduction and advancement were not on the principles of human policy. "My kingdom is not of this world; if it were, then would my subjects fight." No carnal weapons were recognized in the commencement of this system. It commenced in the heart of the great God. It was announced by angels of love. Its forerunner was that of persuasive kindness. Christ began this system without weapons of blood and carnage. His lessons and examples were noble lessons and examples of Divine love. Wherever Christianity has triumphed, it has conquered by love. The melting strains of cavalry's love has subdued many hard and stony hearts. Powerful has been this great development of love in our world. Like the smallest grain, from a few chosen ones of Gallilee, has grown powerful and mighty results, which have spread their holy influence in all directions.

Christianity is love from the fact that all its lessons are instructions of love. It teaches love to God and his Son, love to the children of God, love to neighbors, all that is good and holy, and love to ENEMIES. "Father, forgive them, they know not what they do." This is the very essence of Christianity. This gives to Christianity an elevation above every other system.

BOOKS.

A new assortment of books just received and for sale by J. Elizabeth Jones, among which are

Douglass' Narrative, in muslin,	40 cts
" " in paper, without portrait,	25 "
Archy Moore, handsomely bound,	40 "
Despotism in America,	37½ "
Branded Hand,	35 "
Christian Non-resistance,	37½ "

Also, a variety of pamphlets, including the Slaveholders Religion, Brotherhood of Thieves, Disunion, &c. The Liberty Cap for children—price 8 cents.

6 1-4 Cts. REWARD.

Ran away from the subscriber on the morning of the 25th of Nov., WILLIAM KILLE, aged 14 years and 11 months, bound to me by indenture. Any person or persons arresting and returning to the subscriber the said boy will be entitled to the above reward.

B. HILLMAN.

Nov. 27, 1846. 3t69

CHEAP FOR CASH.

The proprietors of the Salem
HARDWARE AND DRUG STORE,
have just received their fall supply of
NEW HARDWARE and FRESH DRUGS.
The patronage of their old customers, and the public generally is respectfully solicited.

CHESSMAN & WRIGHT.

Salem 11th mo 1, 1846.

LOOKING GLASSES.

In connection with *Hardware and Drugs*, the subscribers have a large supply of new and handsome styles of large and small Looking Glasses and Looking Glass plates.

Old frames refilled and glass cutting done to order.

CHESSMAN & WRIGHT.

Salem, 11th mo 1, 1846.

GLOBE MANUFACTORY.

The undersigned, having commenced the manufacture of School Apparatus in this place, beg leave to inform their friends and the public generally, that they intend keeping constantly on hands a good assortment of

GLOBES, TELURIANS,

Lunariums, Orreries, Arithmometers, Pentegraphs, &c., &c., intended for schools or families. All of which they will sell, wholesale and retail, at the lowest prices.

Orders from a distance will meet prompt attention.

School teachers and friends of education, please give us a call.

HUNT, MARSHALL & HAMBLETON.

Salem, O., October, 1846.

PRISONER'S FRIEND.—NEW BOOK STORE.

THE PRISONER'S FRIEND, a weekly periodical, devoted to the abolition of Capital Punishment and the Reformation of the Criminal, is published at No. 40 Cornhill, Boston, Mass., by Charles and John M. Spear.—Terms one dollar is advance.

PHILANTHROPIC BOOK STORE.—A good assortment of books, relating to the great moral enterprises of the day, are for sale at the office of the Prisoner's Friend. Many of these books we can send by mail.

DRY GOODS AND GROCERIES,

BOOTS and SHOES, (Eastern and Western,) Drugs and Medicines, Paints, Oil and Dye Stuffs, cheap as the cheapest, and good as the best, constantly for sale at

TRESCOTTS.

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Keep constantly on hand a general assortment of HARDWARE and CUTLERY.

No. 18 MAIN ST. CINCINNATI.

July 17, '46.

AGENTS FOR THE "BUGLE."

OHIO. *New Garden*—David L. Galbreath *Columbiana*—Lot Holmes. *Cool Springs*—Mahlon Irvin. *Berlin*—Jacob H. Barnes. *Marlboro*—Dr. K. G. Thomas.—*Canfield*—John Wetmore. *Lowellville*—Dr. Butler. *Poland*—Christopher Lee. *Youngstown*—J. S. Johnson. *New Lyme*—Marsena Miller. *Akron*—Thomas P. Beach.—*New Lisbon*—George Garretson. *Cincinnati*—William Donaldson. *East Fairfield*—John Marsh. *Selma*—Thos. Swayne. *Springboro*—Ira Thomas. *Harrysburg*—V. Nicholson. *Oakland*—Elizabeth Brook. *Chagrin Falls*—S. Dickenson. *Petersburg*—Ruth Tomlinson. *Columbus*—W. W. Pollard. *Georgetown*—Ruth Cope. *Bundysburg*—Alex. Glenn. *Garrettsville*—G. C. Baker. *Atwater*—E. Morgan Parrett. *Farmington*—Wm. Smith. *Elyria, Lorain co.*,—L. J. Burrell. *Oberlin*—Lucy Stone. *Ohio City*—R. B. Dennis. *Newton Falls*—Dr. Homer Earle. *Ravenna*—E. P. Basset. *Franklin Mills*—A. Morse. *Hartford*—Anson Garlick, *Southington*—Caleb Greene. *Mt. Union*—Owen Thomas.—*Republican P. O.*, H. Wood—*Hillsboro*, Wm. Lyle Keys. Achor town—Dr. A. G. Richardson. *Fowler's Mills*—Ira Allen.—*Kinsman*—J. Herrick. *Berea*—Allen Hixy. *Malta*—Wm. Cope. *Hickley*—Luther Parker, Jr. *Richfield*—Jerome Hurlburt. *Lodi*—Dr. Sill. *Chester Roads*—H. W. Curtis. *Painesville*—J. W. Briggs. *Franklin Mills*—C. F. Leffingwell, *Dalton*—James Mullen.

INDIANA. *Greenboro*—Lewis Branson.—*Marion*—John T. Morris. *Economy*—Ira C. Maulsby, *Liberty*—Edwin Gardner. *Winchester*—Clarkson Pucket. *Knightstown.*—*Dr. H. L. Terrill. Richmond*—Joseph Addleman.

PENNSYLVANIA. *Fallston*—Milo A Townsend. H. Vashon, *Pittsburgh.*